The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XI. NEW YORK, THURSDAY, JANUARY 13, 1859. NUMBER 528.

The Independent
IS PUBLISHED FOR THE PROPRIETORS
BY
JOSEPH H. RICHARDS,
AT
NO. 23 BEEKMAN STREET, NEW YORK.

TERMS:
By mail, $2 00 per annum in advance.
" 2 50 " after three months.
" 3 00 " after six months.
By carrier, 50 cents additional to the above rates.

We shall be obliged to adhere strictly to these prices.
Orders for the paper, accompanied with the money, addressed to the "PUBLISHER OF THE INDEPENDENT," and prepaid, will be considered at our risk.
ADVERTISEMENTS.—Twenty cents a line each insertion; Business Notices, twenty-five cents; Rems, thirty cents. A liberal discount on large bills.
PROSPECTUS and special notices to subscribers will be found on seventh page.

Our Special Contributors.

WORKING WITH ERRORISTS.

LAST week we made a partial confession of our Faith. This week we make a partial confession of our Practice. And we now print the entire first part of the article from *The N. Y. Examiner*, the last part of which it was more convenient to dispose of first:

The "Fraternity" and Mr. Beecher.

In the congregation ministered to by Theodore Parker, at the Music Hall in Boston, known as the "Twenty-eighth Congregational society," there is a literary association styled the "Fraternity." Said Fraternity has got up a series of "Fraternity Lectures," an avowed object of which, if a newspaper announcement may be credited, was to give to the "ideas" of Mr Parker a freer scope than the Lyceum platform allows. But whether that was the purpose or not, it is manifest that the effect would be, so far as any impression was made on the public, to give increased popularity to the man and his "church." If the lectures prove, as has been claimed, "the most successful course of the season," they will reflect a certain luster upon the "Twenty eighth Congregational society," and upon the man whose infidelity is its pervading spirit. Such an effect, we should suppose, would be deprecated—at least, would not be even constructively aided—by a sincere friend of evangelical religion. But the pastor of the Plymouth church in Brooklyn has appeared upon Mr Parker's platform, to lend to it his popularity. Mr. Beecher has asserted his right to do in all things what is right in his own eyes, and we are not disposed, even if we were able, to abridge his liberty. But it is utterly incomprehensible by us, how he reconciles with his love for the Gospel such open aid and comfort to its bitterest enemies. To appear with Mr. Parker, contemporaneously or successively, upon a platform which represents neither him nor his "ideas," is one thing; to assist in giving *eclat* to an infidel enterprise is a very different thing—and that is what every Fraternity lecturer, and every purchaser of a Fraternity ticket has done.

Of course we believe in newspapers, and in editors. Yet, even an editor may be mistaken, and a newspaper may fall into misstatements! And *The Examiner* has in this instance been misled by a too confiding trust in religious or secular newspapers.

It is true that the Fraternity Course was under the supervision of members of the Twenty-eighth Congregational society of Boston, but it is not true that it was got up for the sake of giving Mr. Parker's "'ideas' a freer scope than the Lyceum platform allows"—if by *ideas, The Examiner* means Mr. Parker's characteristic religious views. On the contrary, it was known that Mr. Parker was preparing four historical discourses, on Washington, John Adams, Jefferson, and (we believe) Franklin. But such was the ill odor in Boston of Mr. Parker's religious notions that a studious care had been exercised to keep him from Boston lecture platforms, though history, art, or belles lettres were his theme, lest the influence of anything that was good in him should "reflect a luster" upon that part of him which religious men so much deprecate.

But, on the other hand, the attempt to suppress a man, and to silence his speech, on the great topics which are common to men of *all* religious views, must produce, not only among his personal friends, but among honorable men who utterly differ from him in religion, a determination that he shall have a chance to *speak*, at least; and then, if people did not wish to hear an "infidel," on secular topics, of course they can stay at home. In other respects, this Lecture Course was like ordinary courses. The only respect in which it was peculiar was, that Theodore Parker was to deliver four lectures in the course, upon Washington, John Adams, Jefferson, and Benjamin Franklin.

The funds, over and above the expenses, if there should be any, were *not* designed to support either Mr Parker or the Twenty-eighth Congregational society, of which he is the minister. They were to be employed in charitable purposes, and for the most part among the poor and unfriended!

And if the young men of the Twenty-eighth Congregational society of Boston judged that we were one who would be glad to co-operate with Theodore Parker, in all honorable ways which did not imply approbation of his theology, for objects common to all good men; and if they judged that we should be forward to aid all measures, among all sects, which had for their object the improvement of the young, and the relief of the suffering, they judged rightly. We believe in the right of free speech even of men whose speech, when delivered, we do not believe!

Did *The Examiner* think that the young gentlemen of Mr Parker's society got up a course of popular lectures for the sake of covertly propagating infidelity, and invited me, without disclosing the inward scheme, to garnish the course, and to lend my influence, blindfolded, to such an aim? Or did it never enter the head of *The Examiner* that a man might associate with men from whose theological tenets he utterly dissented, because he sympathized with the special benevolence which they would perform? because he had an *ethical* sympathy with them in spite of their theology? because he believed that a good man ought always to seek occasions of working with men, rather than of working away from them?

We should be sorry to suppose ourselves singular in this judgment. Are we to take the ground that no orthodox man shall encourage the young to self-improvement and to works of benevolence, unless they are sound in the faith? Because Mr. Parker teaches a wrong theology to the young men of his charge, are we to hold off and refuse to help them when they endeavor to live a great deal better than we should suppose their theology would incline them to? But this is the very case in hand. The young men in Mr. Parker's society undertook to do good by a course of general lectures; we lectured in the course; good papers are full of grief; and *The Examiner* regards it as "utterly incomprehensible." We must be still more incomprehensible then, when we say, that, though we would earnestly desire men to believe aright in religion, yet, if they will not, then we hope that their life will be better than their creed. And, if we see men of a heretical turn of mind practicing Gospel virtues and charities, we shall certainly encourage and help them. For men do not derive the right to do good from the Thirty-nine Articles; nor need they go to the Westminster Confession for liberty to recover the intemperate, set free the bond, feed the hungry, clothe the naked, educate the ignorant, and give sleighrides to beggars' children that never before laughed and cuddled in a buffalo-robe! It seems to us a great deal better business for a Christian man to encourage men in well-doing than to punish them for wrong-thinking!

But *The Examiner* thinks that the success of this course of lectures will "*reflect a certain luster* upon the Twenty eighth Congregational society, and upon the man whose infidelity is its pervading spirit." Well, what then? Are we to punish an infidel for his infidelity by refusing him all credit for personal goodness, for active benevolence, for practical humanity?

If anybody does right he *ought* to be applauded. If Mr. Parker *does* well he deserves the credit for well-doing. If the young men of his charge do well, they deserve all the "luster" of it. Or shall we take ground that no man who is not of sound orthodox faith is to have any "luster" for practical virtues? Must nobody be counted ethically right until he is theologically sound? Such a doctrine would be monstrous! Every just and generous man in the community ought to rejoice in the good conduct of every man, without regard to his speculative views of theological affinities!

If a man institutes a temperance movement, must I refuse to help him because, being a Universalist minister, his zeal and fidelity in that cause would "reflect a luster" upon him and his sect? If a man would establish and endow a hospital, must I refuse to co-work with him because, being a Unitarian, its success would reflect a certain luster upon that faith?

When, in the pestilence in New Orleans, the Sisters of Charity did not count their lives dear to them, but night and day, fearless of death and defiant of fatigue, gave their utmost being to the care of the miserable sick, must I, a Protestant, refuse admiration or fellowship for fear a "certain luster" would shine upon the Roman Catholic Church?

If a Jew does nobly, he deserves the luster which right-doing ought to confer; if an Atheist or an Infidel live virtuously and act honorably, he should have the "luster" belonging to virtue and honor!

Does *The Examiner* think that we do not care for our own theologic views? We care a good deal. We shall yield them to no man's dictation. We shall not indorse any man's theology which differs from them. We have enough of the old disciple nature left to feel very desirous that folks who will cast out devils, should do it in our train. If they won't,—why, then, we will help them to do it in *their* way! But, if we were to help an Episcopal movement for general benevolence, would any man say that we indorsed High church notions? If we were affectionately and urgently invited to Princeton, to examine the senior class in theology and give them some tender cautions on parting from Turretin and entering the life of realities, would anybody be so cruel as to say that we believed in high Calvinism, or were indifferent to all woes of conscience produced by that energetic system? Bishop Hughes will never invite us to speak in his new cathedral and we not promptly accept it. But we affectionately appeal to *The Examiner* whether, on such an interesting occurrence, he would think it his duty to pierce us with such remarks as are now puncturing our peace from his words?

If I had gone to Boston to buy carpets or books; or if I had gone to Boston to help the Republican cause, no question would have been raised. In selfish and worldly interests men are allowed cooperation for common ends. But if I divest myself of all selfish or secular aims, and rise to a higher plane of benevolence, and seek to raise the fallen, to restore the lost, to purify the vicious, to elevate the ignorant, and to cheer the poor and neglected, Christian ministers and editors will not let me cooperate for such divine objects with every man who will sincerely work for them; but I must pick for men of right philosophy, for men right in all theology! Thus we allow selfishness to go with flowing robes and a loose girdle. We make her feet light, and her hands nimble. But upon religion we put iron shoes and steel gloves. We burden her with mail, and underneath it all we draw the girt of conscience to the last hole. Then she goes slowly forth, scarcely able to walk or to breathe!

I have long ago been convinced that it was better to love men, than to hate them; that one would be more likely to convince them of wrong belief by showing a cordial sympathy with their welfare, than by nipping and pinching them with logic. And although I do not disdain, but honor philosophy applied to religion, I think that the world just now needs the Christian Heart more than anything else. And, even if the only and greatest question were the propagation of right theology, I am confident that right speculative views will grow up faster and firmer in the summer of true Christian loving, than in the rigorous winter of solid, congealed orthodoxy, or the blustering March of controversy.

Does anybody inquire why, if so thinking, we occasionally give such sharp articles upon the great religious newspapers, *The Observer, The Intelligencer*, and the like? Oh pray do not think it for any ill-will. It is all kindness! We only do it to keep our voice in practice. We have made orthodoxy a study. And by an attentive examination of *The Presbyterian, The Observer, The Puritan Recorder*, and such like unblemished confessors, we have perceived that no man is truly sound who does not pitch into somebody that is not sound; and that a real modern orthodox man, like a nervous watch-dog, must sit on the doorstone of his system, and bark incessantly at everything that comes in sight along the highway. And when there is nothing to bark at, either he must growl and gnaw his reserved bones, or bark at the moon to keep up the sonorousness of his voice. And so, for fear that the sweetness of our temper may lead men to think that we have no theologic zeal, we lift up an objurgation now and then—as much as to say, "Here we are, fierce and orthodox: ready to growl when we cannot bite."

But *The Examiner* says: "The pastor of the Plymouth church in Brooklyn has appeared upon Mr. Parker's platform, to lend it his popularity." I neither borrowed nor lent. I went before an audience in the Tremont Temple, the place for the chief part of public lectures, to give my own ideas, and to exert whatever power I had by my thoughts and by my feelings upon such audience as pleased to come. If they were good men they needed me less; if they were bad they needed me more. But either way, I was responsible for my own testimony, and for nothing more; and this was not lent to Mr. Parker, but to the audience. Yet, whenever Theodore Parker does what is right and noble, if it were possible for me to lend him anything I would do it gladly. I have nothing to lend, however, but good will, and that I never lend, but give free as God's air!

But, it will be asked, will the public understand your position, and, however you may design it, will not the impression go abroad either that you sympathize with infidel views, or are indifferent to them? No. The public are just the ones who will not misunderstand. There is formed and forming a moral judgment in the intelligent part of the community that popular Christianity needs more love in it. Men at large will be a great deal more apt to say that I have done a more exemplary Christian act, in daring to avow an *ethical* sympathy with Theodore Parker, between whom and myself there exists an irreconcileable theological difference, than if I had bombarded him for a whole year, and refused to touch his hand!

What a pitiful thing it is to see men, who have the chance of saying what they believe, who do say it two hundred times a year, who write it, sing it, speak it, and fight it; who, by all their social affinities, by all their life-work, by all positive and most solemn testimonies, are placed beyond misconception,—always nervous lest they should sit down with somebody, or speak with somebody, or touch somebody, and so lose an immaculate reputation for soundness! Therefore men peep out from their systems as prisoners in jail peep out of iron-barred windows, but dare not come out, for fear some sharp sheriff of the Faith should arrest them!

If we held Theodore Parker's views, we should not wait to have it *inferred*. Men would hear it from our lips, and hear it past all mistaking. And we are not going at our time of life to begin to watch over our "*influence*"; to cut and trim our sentences lest some mousing critic should pounce upon an infelicity and draw upon us a suspicion. We have never sought influence, and we never shall seek it. Any that we have now, came to us because we went straight forward, doing whatever was *right*, and always believing that a *loving heart* was a better judge of what *was* right than a cold and accurate head. Neither is infallible. Both make mistakes. But the errors of the heart dissolve in the kindness of men's natures as snowflakes dissolve in warm-bosomed lakes, while the errors of cold intellect pierce and stick like arrows. If I cannot make my people understand my belief, in fifty-two Sabbaths of the year, I shall not mend the matter by refusing to follow the generous sympathies of my heart.

No. The common people will not misunderstand. Nor will practical Christian ministers. They may differ from my judgment, but they will understand my deed. It is only those professed defenders of the faith, who, having erected suspicion into a Christian grace, practice slander as a Christian duty, that will be liable to mistake. And it makes no difference whether such men understand or not. These men are like aspen trees growing on rocks. In conceit and arrogance they are hard as granite, while they tremble all over like aspen leaves with perpetual fears and apprehensions of dismal mischief to come!

When Theodore Parker appears in his representative character as a theologian, I am as irreconcilably opposed to him as it is possible to be. The things that are dear to him, are cheerless and unspeakably solitary and mournful to *me*. The things which are the very center of my life, the inspiration of my existence, the glory of my thought and the strength of my ministry, are to him but very little. I differ from him in fact, in theory, in statement, in doctrine, in system, in hope and expectation, living or dying, laboring or resting,—in theology, we are separate, and irreconcilable.

Could Theodore Parker worship my God?—Christ Jesus is his name. All that there is of God to me is bound up in that name. A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible.

They are to be revealed to my knowledge hereafter, but now only to my faith. But Christ stands my *manifest* God. All that I know is of him, and in him. I put my soul into his arms, as, when I was born, my father put me into my mother's arms. I draw all my life from him. I bear him in my thoughts hourly, as I humbly believe that he also bears me. For I do truly believe that we love each other!—I a speck, a particle, a nothing, only a mere beginning of something that is gloriously yet to be when the warmth of God's bosom shall have been a summer for my growth;—and He, the Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace!

And this Redeemer of the world, this Savior of sinners, I accept, not only as my guide, my friend, my deliverer, but as an atoning God, who bore my sins upon the cross, and delivered me from their penalty. And, since my life is spared to me by him, I give to him that life again. This hope of Christ is the staff of my ministry. First, highest, and in measure beyond all other things, I preach Jesus Christ. And all other topics are but arrows, shot out of this Divine bow. And this has been so for twenty years, eleven of which I have labored in Brooklyn. And yet *The Examiner* is pleased to reproach me, as if, against the sweep of my life, and the current and testimony of my being, I had gone to Boston to give "eclat to an infidel enterprise," because I gladly helped men who do not agree with me in theology to do deeds of mercy in which all good men are united!

What must be the condition of the public mind, on the subject of Christian charity, when the simple co-operation of a man, on a ground of common benevolence, is made to signify more than his whole regular life-work?

The disposition to find some common ground of kindness and benevolence work, with those from whom we are known to differ, will be a real preaching of the Gospel to tens of thousands who are unmoved by dogmas or doctrines. It is Love that the world wants. When Love goes abroad in the full worth of its nature, and endures, and suffers, without reward except the sweetness of suffering borne for another, then men begin to see what is the heart and spirit of Christ, and to have some motions toward faith in him!

If tears could wash away from Mr. Parker's eyes the hindrances, that he might behold Christ as I behold and adore him, I would shed them without reserve. If prayers could bring to him this vision of glory, beyond sight of philosophy, I would for him besiege the audience-chamber of heaven with an endless procession of prayers, until another voice sounding forth from another light brighter than the noon-day sun, should cast down another blinded man, to be lifted up an apostle with inspired vision!

But since I may not hope so to prevail, I at least will carry him in my heart, I will cordially work with him [illegible], and be heartily sorry whenever I cannot.

While we [illegible] write, word comes that Mr. Parker, broken [illegible] by overlabor, seeks rest and restoration in a warmer clime. Should these lines reach his eye, let him know that one heart at least remembers his fidelity to man, in great public exigencies when so many swerved, of whom we had a right to expect better things. God shield him from the ocean, the storm, the pestilence; and heal him of lurking disease. And there shall be one Christian who will daily speak his name to the heart of God in earnest prayer, that with health of body he may receive upon his soul the greatest gift of God,—faith in Jesus Christ as the Divine Savior of the world. *

FROM OUR WASHINGTON CORRESPONDENT.

DEAR INDEPENDENT: The Senate moved into its new Hall with pomp and ceremony befitting the occasion, inaugurating it, first, by a sharp discussion upon economy in public expenditures; and secondly, by a speech from the Senator from Georgia, upon the subject of a speedy dissolution of the Union. There is a determination to make that pop gun answer for thunder, and thus again frighten the free states into submission to the little handful of slaveholders who are now the Government. We tell Mr. Senator Iverson and his copartners that it will not work,—the day has gone past, fresher plans are necessary for the accomplishment of their object.

The subject matter of discussion was the Pacific Railroad Bill, and the remarks alluded to were made upon a motion of his "that the whole subject be referred back to the Committee with instructions to report *two* roads,—a Northern and Southern. The reasoning of the Senator was significant, and his alleged facts (mostly true) commend themselves not only to the North but also to the thinking portion of the slave-cursed South. We quote—*First*, If only one route is provided for, and that is left open to be selected by a company who subscribe for its stock, a *Northern route* will inevitably be adopted;—and this, also, upon the admission that the Southern territory *might* afford the best route. He says:

"Is it likely that Northern capital will be invested to construct a Southern road? No, sir; not a dollar will ever be so spent. The political and sectional prejudices which pervade the Northern people against the South, would be sufficient of themselves to deter them. How much Northern capital is ever invested in Southern enterprises? It is a notorious fact, that whilst no Northern railroad ever pays more than six per cent., and many of them pay less, whilst some pay nothing, there is scarcely a railroad in all the Southern states that does not pay seven per cent., a large majority of them yield eight per cent., and many of them even more. And yet, sir, there is not one dollar of Northern capital in a thousand, yea, probably not in ten thousand, invested in Southern roads. Northern capitalists shun all Southern investments as if the very touch was pollution. Why, sir, whilst a Northern man, with Northern security, can borrow any amount of money in New York at from four to six per cent. per annum, I venture to say that even the Senator from South Carolina, [Mr Hammond] as wealthy as he is and as popular as he has lately rendered himself in the North by his Barnwell speech, if he were to go to New York and ask for a loan of $10,000, and propose to mortgage his plantation and negroes, worth half a million, as security, he could not get a dollar. Such, sir, is the worthless opinion which Northern capitalists have of Southern securities, Southern enterprises, and Southern investments."

What a tribute this to the practical wisdom of the moneyed men of this country, especially the enterprising capitalists of the North, who understand *security*, and invest where it is most sure, or pays the best in the long run! And what a confession of the financial weakness of slavery!

But the Senator gives more powerful reasons why a road would have a Northern location. These are to be found in what he calls "Northern cupidity," but which is really the spirit of enterprise which characterizes free institutions, and "the countless millions of commercial benefits and moneyed receipts which a Pacific road would bring to the section into which it is to run; the vast moneyed interests already invested in Northern and Western roads, and the large number of people (*free*) concerned in them all residing in the North and West—he, indeed, must be blind who could for a moment suppose that a Southern road would be adopted." The Senator then waxes eloquent over the supposed wrong to the South in permitting these moneyed men of the North and West to have aid in this national enterprise. Hear him:

"Sir, this unequal flow of the Government money and Government benefits into the great Northern maelstrom has been going on long enough, and shall not continue longer by any vote of mine."

How indignant! When for almost half a century, with a few exceptions, and latterly none, the whole force and aid of the same Government has been turned to aid, bolster up, and sustain the horrid wrong of slavery, that works a constant moral, social, and financial ruin throughout the South! If it had the countenance and patronage of a thousand governments like our own it would still be powerless for good, and drag them all down to ruin together. Because its *nature* is "evil, only evil, and that continually." Why does not the Senator turn his blade against the *cause* which produces this vast difference between his section and that colder one he so much hates?

It was just at this point that the much-abused "Union" came in for its share of the flagellation. We quote:

"And speaking of the Union, sir, I take occasion to say that there is another reason connected with it which makes me object to any bill the provisions of which will secure the Government aid in the construction of a railroad to the Pacific, exclusively confined to the Northern states. Sir, I believe that the time will come when the slave states will be compelled, in vindication of their rights, interests, and honor, to separate from the free states, and erect an independent confederacy; and I am not sure, sir, that the time is not near at hand when that event will occur. At all events, I am satisfied that one of two things is *inevitable*; either that the slave states must surrender their peculiar institutions, or separate from the North."

And then he commences with the time when petitions were first presented to Congress for the abolition of slavery in the District of Columbia, and travels downward to the present stand-point of the great Republican or Anti-slavery party of the country. From its success he reasons correctly, that it must take the reins of Government, filling all its Departments, Executive, Congressional, and the Judiciary, and that not at a very distant period. It is the march of an enlightened and Christian people, who believe in democratic institutions and the exercise of justice—and the Senator knows it. But it is conservative in this feature, that it will not trench a hair-breadth upon State Sovereignty, but it will divorce the Federal Government from all taint of slavery, and use its powers for the spread and perpetuity of constitutional *freedom*. But he persists in his argument that slavery *in the states* is to be abolished, and upon that hypothesis sees only one of two things inevitable as death: "Slavery will be abolished, or the Union dissolved." He paid the speech of Senator Hammond of South Carolina some caustic comments for its tame and conservative tone, and handled the celebrated Rochester speech of Gov. Seward without mittens. Douglas and his "popular sovereignty" he linked in the same abolition chain with the "Wilmot proviso," and would not "turn upon his heel" for a choice between them. The Nebraska bill does not suit him, for the free states *will populate* the territories to the exclusion of chattel laborers, and the aristocratic nabobs who own them. He is for the South demanding the passage of a law by Congress giving the slaveholder a *right* to take his slave into any territory despite the will of the people, and if that is not granted, then step out of the Union. Then he proceeds to the consideration of the *modus operandi* in establishing this new confederation. I have not the space to quote, but it is rich. During the entire discussion he admits that the so-called Democratic party is as far from the principles of democracy as an absolute monarchy is from red republicanism in Paris. The people by their majorities under the constitution, are about to rule the country, and if they do the South will secede. He thinks that after the South has seceded she can come up to the door of the North with certain *proposed amendments to the constitution*, securing to the seceders in their little minority remnant the power of the Government in all its departments, and if the North will not take it, then the "great gulf" is to be fixed for all time. He speaks what is but the sentiment of the leaders of the so called Democratic party, and the only wonder is that so many are blinded to the facts in the North and West. The party in power is led by men who are full of treason against the people and their rights under the constitution, intensely aristocratic, loving oppression, who, having stolen the garment named Democracy, stalk about and with a borrowed utterance chant continually, "Great is Democracy." Strip them, and you find the sentiments of a Nero in government, a Jeffries in judicial decisions, and an Arnold in treason. A careful observer of the movements of this bastard Democracy can see the vulture's beak protruding from its peacock plumage, and hear the bray of the ass from under the stolen lion's skin which covers it. But it is not often that one of its inside and confidential advisers will put into plain English its nature, demands, and designs. Are there not others who will imitate the candor of the Senator from Georgia and show up this minority-ruling or secession Democracy?

No important measure has transpired in the House with the exception of a notice given by Mr. Stephens of Georgia that he shall call up the bill for the admission of Oregon at an early day next week. Some of the provisions of its constitution were manufactured in this city, and made to square with the Dred Scott decision. It is a libel upon freedom in some of its most important particulars. In the Bill of Rights, section 32 provides as follows: "*White* foreigners, who are or may hereafter become residents of this state, shall enjoy the same rights in respect to the possession, enjoyment, and descent of property, as native-born citizens. And the legislative assembly shall have power to restrain and regulate the immigration to this state of persons *not qualified to become citizens of the United States*." Again, under the same head, section ——: "No free negro, or mulatto, not residing in this state at the time of the adoption of this constitution, *shall ever come, reside, or be within* this state, or hold any real estate, or make any contract, or maintain any suit therein; and the legislative assembly shall provide by penal laws for the removal by public officers of all such free negroes or mulattoes, and for their effectual exclusion from the state, and for the punishment of persons who shall bring them into the state, or employ or harbor them therein." Mark the significance of the definition: "No *free* negro," etc. Slaves can come, or be brought into the state without trouble, but *free men* with a tainted skin never! One more quotation, and I have done. Under the head of "Suffrages and Elections" section 6 provides: "No negro, Chinaman, or mulatto shall have the right of suffrage." There! that is enough. The Democracy will swallow it in a body, for it was fashioned in accordance with their platform. Adieu,

PUTNAM.

Washington, Saturday evening, Jan. 8, 1859.

AMERICAN CONGREGATIONAL UNION.

Receipts during December, 1858.

From Cong. church, Kalamazoo, Mich., to constitute Rev. Edward Taylor and Wm Burt, Esq., life members			$50 00
" "	Mullet Creek, O., per Rev. A. Sanderson		13 21
First "	Meriden, Ct., of which $25 from Julius Pratt, Esq., is to constitute Rev. Geo. Thacher life member		122 73
" "A Friend" in Natick, Mass			25 00
" Congregational churches in New Haven, Ct., of which $25 is to constitute Wells Southworth, Esq., a life member			77 00
" Cong. church, Marietta, O			10 00
" Plymouth Cong church, Milwaukee, Wis			15 00
" Fourth Cong. church, Middletown, Ct			10 00
" Cong. church, Darien Depot, Ct			8 00
" A. P. Belcher, Berkshire, N. Y., life member			25 00
" Mrs. Mary Partridge, Waterbury, Vt			5 00
" First Cong. ch., Oshkosh, Wis., of which $3 is to constitute Rev. Wm. H. Marble, A. H. Raymond, and Ira Kearney annual members			7 50
" Rev. Daniel Cady and Mrs. Daniel Cady, West Cambridge, Mass., life members			51 00
" T. E. Whittemore, Malden, Mass., life member			25 00
" Church at Weymouth and Braintree, Mass., of which $25 is to constitute Rev. Jonas Perkins life member,			29 48
" Rev. T. S. Burnell, Madura, India			5 00
" Cong. church, East Woodstock, Ct., Rev. E. H. Pratt.			9 00
" "	Bethel, Me., Rev. E. A. Buck		5 00
" "	Woburn, Mass., Rev. Daniel Marsh		15 04
" An impromptu collection in four Cong. churches, Hartford, Ct			21 94
" Mrs. B. C. Burt, East Hampton, Mass			5 00
" Annual members in Oregon			10 00
" " " elsewhere			21 00
" Year-Book for 1858			10 00
" Broadway Cong. church, Norwich, Ct., additional contribution			5 08
" Edward Scoville, Waterbury, Ct., life member			25 00
Total			$715 80

N. A. CALKINS,
Treas. Am. Cong. Union, 318 Broadway, N. Y.

The following circular was sent the last of November and early in December to some fourteen hundred pastors and stated supplies of Congregational churches. Nearly one hundred replies have been received, promising a collection for the object herein named. The circular is reprinted in this place that it may meet the eyes of some who have not seen it and possibly secure even now some affirmative responses:

"MY DEAR BROTHER: The Trustees of the American Congregational Union are doing their utmost to aid feeble but promising Congregational churches in erecting houses of worship. There are now hundreds destitute of this great essential to progress and permanency, and the number of such is rapidly increasing, owing to the late 'Great Awakening,' and to the full tide of emigration. With all these, the sanctuary is a primal want; and it is a want they cannot meet alone. What with work—what with the more solid materials, they can do, they are more than willing to do. From one hundred and fifty to three hundred dollars in money secures the erection, and *pays for* the house of worship. Other denominations are aiding their churches; ours naturally look to us. Shall they look in vain? We have many applications in hand, and many others waiting in hope of aid, but our treasury is empty. Can you not, my dear Brother, give us a collection from your church the coming year? If so, and you will drop me a line to that effect, I will send you a copy of our *Year Book* for 1859, that will give you the facts which are essential to an intelligent understanding of our object and plans."

It is instructive, while it is painful to notice that the most by far of the few who have pledged collections are either quite new churches, or, if old, still small and feeble. It cannot be said that the larger churches have so much to do in other directions, there is no room for an object like this, and hence they do not receive it. For it is certainly true in most cases, that these young and feeble churches give very much more to sustain the Gospel at home and abroad in proportion to their numbers and means, than do those who have long since outgrown their youth and feebleness. And is it impertinent to inquire whether it is not because those who control in the latter do not now feel, and perhaps have never felt the pangs of dependence, or the keener pangs of total or partial destitution of the means of grace, that they do not more readily respond to the calls of those who are suffering under such destitution? May it not be that the distance at which a kind providence has placed them from any such want as that on behalf of which we ask help, unconsciously chills their sympathies in this direction? It is not easy to place oneself in another's stead. And yet we are to feel for those in bonds as bound with them. Christ loved *his poor*, and is pleased to be represented in every one of the more than ten thousand who are scattered over a wide moral waste, gathered into little companies of tens and twenties, having a church organization, but no suitable houses in which to worship the God they love. Will not the members of our larger churches review this matter and still find a place for this object *this year*? During the hard financial year of 1857 and 1858, one-sixth of the Old-School Presbyterian churches sent in voluntary contributions to the treasury of their church building committee, averaging quite fifty dollars each. But their necessities are no greater than ours. Less than one-twenty-seventh of ours have as yet given any encouragement of a dollar's help to our hundreds of most needy churches. Is it now too late for a collection in those churches not yet pledged? The Year-Book for 1859 will be sent to any pastor desiring it who will give his people an opportunity of contributing this year, on sending his request to that effect to the subscriber as below.

The reader may be interested to hear what some of the pastors say in response to the above circular. One from New York state says:

"In reply to your 'circular request,' permit me to say: We are a feeble congregation among the thousands of Israel, with a poor old antiquated house of worship, receiving aid from the H. M. S., and until the present year they have never been able to pay me but about $150. This year to prevent my leaving an extra effort was made, and my salary from them has reached $200, with $100 from the A. H. M. S. But, sir, we will do what we can; at the earliest convenience we will take a collection, that is, as soon as I can explain to them the objects. Be assured we will do what we can for the object."

Another: "Your circular is now before me, and was read before our church last Saturday, and a vote given in favor of taking up a collection for the purposes named at some time between this and April next. But it will be small, as our church is feeble, and do not support the Gospel only one-half of the time. But our hearts are warm, and we will try to furnish one stick for a new temple. I do not know whether you are a minister or a lay member, but may God bless you."

Another, from Wisconsin: "I called our church to consider the question of a collection in aid of the building fund. Our church consider that charity as fundamental, and demanding their co-operation. They therefore voted to take a collection in aid of the object proposed within the coming year."

From Iowa: "I feel happy to say that the feeble church in —— will again contribute its mite in aid of your object. Money is very scarce at present. However, I will present the claims of the feeble churches, if you will furnish me with 'the facts which are essential to an intelligent understanding of' the plans and object of those engaged in the noble and benevolent enterprise of aiding in the erection of suitable houses of worship."

From Michigan: "Our church have just completed a house of worship, having received aid from the original building fund to the amount of $275. So we know the value of such aid. We are very poor, but will try to collect something for you during the ensuing year."

From New Hampshire: "The cause is, I am persuaded, a good one; and what is more, it is one which should *not be crowded out* by the Tract, the Bible, the Seaman's, or even the Foreign or Home Missionary cause. Two years since, our church made a small contribution of funds for this object. And it is my purpose in the early part of the coming year to afford them another opportunity."

From Ohio: "I sympathize cordially in the work of the Union, and wish it much success in its laudable object.

"I will in the course of the year give my society an opportunity to contribute what they choose to aid you.

"*Much* you need not to expect, as it is with a struggle that we are able, *as we are* situated, to keep our own heads above water, but every little helps."

I must add the two following, not from churches however:

"Inclosed you will find five dollars, in consideration of which please send one copy of the forthcoming Year Book to ——. The remainder, a widow's mite. I wish might afford a little aid to the poor churches of the West, in erecting houses of worship. I would it were much more."

"A widowed member of the Congregational church in this place has requested me to send you the inclosed five dollars as a contribution to the Trustees of the American Congregational Union to aid feeble churches in erecting houses of worship. She gives it, not out of her abundance, but out of her poverty, that she may thus aid in advancing the interests of her Master's kingdom."

It will be seen by the above extracts—which might be greatly extended—that whatever others may say or do, or not do in relation to the work we have undertaken, *the praying poor* are heartily on our side.

ISAAC P. LANGWORTHY,
Cor. Sec. Am. Congl. Union.

Chelsea, Mass., Jan. 10, 1859.

MR. ELLSWORTH'S BEQUEST TO YALE COLLEGE.

WE inserted last week a brief abstract of certain statements which were circulated on the authority of two daily newspapers in the city of Hartford, in regard to a magnificent bequest of the late Hon. Henry L. Ellsworth to Yale College, said to amount to seven or eight hundred thousand dollars. So grand an endowment startled the friends of that venerable institution, and we expressed a natural distrust and caution in the matter, which it is now seen was quite proper. A telegraphic dispatch sent to us on Wednesday, by an officer of the college, was not delivered until Thursday morning, after our whole edition was printed. If it had come in time, we should have said nothing of the matter. We now give the correction that has been furnished us from the College:

Will of Hon. H. L. Ellsworth.

"The statements made in several of the daily papers in respect to the will of Hon. H. L. Ellsworth are quite erroneous. His will, not yet admitted to probate, provides that after the payment of the debts and several legacies, amounting together to about two hundred thousand dollars, the residue of the estate shall go to Yale College, *in trust*, to be applied to the education of deserving students in that institution.

"It is not likely that this residue will be received within ten or fifteen years, and it is obvious that the general funds of the College are not in the least augmented by this generous benefaction. Its whole amount is of course quite uncertain."

The Independent.—We desire to express our thanks to our friends in every section of the country, for their kind efforts to extend the circulation of this journal. The receipts of money and renewals of subscriptions at the publication office are much larger than ever before. With promptness on the part of every subscriber, and a little effort also to extend our field of labor, our usefulness can be greatly increased. We enter upon the new year with good heart, and with a firm belief that the friends of THE INDEPENDENT will find the paper more acceptable than ever before.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.) Rev. HENRY WARD BEECHER, (✻,) and MRS. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Correspondence.

TWO DAYS WITH THE DISCIPLES, OR CAMPBELLITES.

[An intelligent correspondent who spent a few days at a meeting of the "Disciples" in northern Ohio last autumn, sends us an interesting sketch of their doctrines and worship.]

The meeting began on Friday and closed on Monday at noon. The services were held under the "great tent" of the Western Reserve, which will shelter at least two thousand people. This was pitched in a grove where there was shade and water. The people from the neighboring towns were lodged by the brethren who lived near to the place of meeting. It was not, therefore, in the strict sense of the term, a camp-meeting. Dinner was taken on the ground—the provisions being carried by the neighbors. The order of service was as follows: The morning meeting lasted from nine o'clock till noon; the afternoon meeting began between one and two, and continued until three or later. The people of the vicinage then returned home with their guests to supper. In the evening, meetings were held in three different school houses, and in a small church, thus accommodating all who wished to go out at night. These meetings were conducted by the ministers present.

I arrived on the ground while the meeting was in progress on Saturday afternoon, and found an audience of ten or twelve hundred persons sitting in perfect quiet and listening to a sermon which was just begun. The people were seated on boards on either side of a broad aisle which led down the gently sloping ground to the preacher's stand. A glance at the congregation showed that they were mostly people of the middle walks of life, honest, intelligent, sober, and serious. Here and there was a little touch of elegance and fashion discernible. There were six or eight preachers on the stand, and I scanned their faces with interest. The impression was favorable with one exception. It occurred to me that they did not appear like *devout* men; that in this regard they would contrast unfavorably with any chance gathering of evangelical ministers of other denominations. Not that they were careless in their appearance or indifferent to divine things, but simply this: there was not what we mean by an appearance of devotion on their countenances. Some of them—as I afterwards learned—were well educated, and all were men of respectable abilities. The brother who presided during the whole meeting had a commanding presence, and performed his part with great propriety.

Meantime, the preaching went on the stand being occupied by one of the agents of the denomination, if that term may be used in relation to this Society of Disciples. He was a fluent, practiced speaker, perfectly at home before his audience, and showed himself to be very familiar with the Bible. The general drift of the sermon was as follows. He first described the wickedness of the human race in vivid colors, and did it in such a way as to make the impression that his hearers and himself partook of that sinfulness. Sin had placed us under condemnation, so that we justly deserved the damnation of hell. Next he spoke of redemption from sin and death, through the blood of Jesus, whereby we may have eternal life through faith in his name. But, thirdly, though redemption is provided for us freely, we are so weak morally, we are so inclined to sin, that there is no hope for us if left to ourselves. "Ye will not come unto me that ye might have life." Then, lastly, we are encouraged by the love of God through Christ to us, to make an effort to break away from Satan and turn to Christ, and we are directly aided in this effort by the influence of the Holy Spirit, given to us according to the Savior's promise. The truth was brought out clearly and pungently, and fortified by abundant quotations from the Scriptures. On the whole, the discourse was able and soundly evangelical, without any mixture of error or of denominational peculiarity. This was followed by an exhortation from another minister or elder, of about a half hour's duration. This service, however, was not founded on the preceding discourse, nor was it an excited appeal to the feelings. It was rather an animated talk on a few important points of divine truth, in a way adapted to produce conviction. I could see no need for it after the sermon, unless on the ground that in such an audience there might be some minds that would not be reached by a regular discourse, but which might perchance receive a good impression from a less formal address. The meeting closed with singing and the benediction. The music was truly grand to one whose ear is not cultivated enough to be fastidious—the whole multitude joining in the strain.

On the Sabbath there was a preliminary meeting at nine o'clock, at which remarks were made by brethren from different places. This was opened with prayer and interspersed with singing. At ten o'clock the regular services began. First, singing, then a brief prayer, singing again, and then the sermon. By the way, none of the sermons were less than an hour in length. The discourse this morning was designed to exhibit the peculiar views of the Society of Disciples, and therefore I shall be obliged to be particular in giving its main features. The speaker was in the vigor of early manhood, had a clear, strong voice, which could be heard distinctly by every one of the two thousand present, and moved on the stand as free from embarrassment as if conversing with a party of familiar friends. He spoke without notes, giving his facts from history and quotations from the Bible without hesitation. His subject was "The Reformation in the Nineteenth Century; or, the work originated by Alexander Campbell." He commenced by meeting an objection, and said that it was no valid reason for rejecting Campbellism because it was recent, for Protestantism is comparatively recent. He then gave a historical sketch, showing the state of things before the Reformation, and pointing out the work actually done by Luther, Calvin, and the other reformers. The Reformation in England was stated to have been very imperfect, so far as the Established Church is concerned, making no reference to the Presbyterians, Baptists, or Independents of England. He stated further that the Wesleys, and their followers, made no advance in principles. They only made pungent application of truths already received, and were not reformers in the high sense in which that name can be applied to Luther and Calvin. The inference was that no advance had been made in discovering or bringing out the principles of the Bible since the middle of the sixteenth century, and that it was time for another reformer to arise. Of course, the sketch was hurried, and therefore could not be very discriminating; but the facts, so far as given at all, were generally correct. He then came to the actual work of Mr. Campbell. This man and his disciples claim to hold all old truth, (he being, or having been in fact, a Calvinistic Baptist) and to seek for more, but always in the Bible. What then is the advance made in principles by Mr. Campbell?

1. He preaches the *facts* of the Gospel. That is, instead of giving utterance to excited feelings, and appealing to the passions of the hearers, and telling stories of triumphant death-bed experiences, he preaches the story of the cross, and the doctrines that cluster round the central fact of an atoning Savior. In like manner he avoids vain philosophy and metaphysics in his instructions; but relates, explains, and enforces the facts of the Gospel.

2. The *ordinance of pardon;* in other words, the followers of Mr. Campbell hold that true Disciples may surely know that their sins are pardoned. They are not to judge of this by their feelings, or because they have seen a light, or heard a sound, or by any fanatical experience; but this is the test—submission. The terms of pardon are clearly revealed. If you comply with them, if you obey God, you *will be* pardoned. Then be sure to obey, and you will *know*, by your faith in God's promise, that your sins are blotted out.

3. We have, said he, had but one Church, and that distinctively is the Church of Christ. The remarks under this head were understood to be a protest against denominationalism and parties in the Christian Church.

4. The Disciples follow no human leaders; not even Mr. Campbell, although they regard him with great respect. Christ is their only leader, and they take no name but "Disciples of Christ."

5. They have no human creed. The Bible is their creed: No writing of man is held to have any authority in matters of faith. It is not to be respected only as it has the truth of God in it; and as to that the disciple is to judge for himself whether it is Scriptural or otherwise.

6. The center of attraction in their system is the Son of God. They do not insist upon your believing in a creed, but on personal confidence in Christ. Not belief in a creed, but trust in a person, even the Almighty Savior. Therefore they have the Lord's Supper every Sabbath. If the minister is not present, it is administered by the deacons or local elders. They come together to worship him who was crucified, the just for the unjust, and always hold up the Lord Jesus as the object of love and trust.

7. They have no representative bodies—no assemblies, synods, or authoritative councils, and allow no exercise of ecclesiastical power. They hold to freedom in polity.

The reader will see that these "principles" are merely points that are held by many *other* disciples; that, in fact, most of them are but protests against local or denominational errors, instead of newly discovered fundamental principles. As an orthodox Congregationalist, I enjoyed nearly the whole of the discourse. Nothing was said about the mode or the subject of baptism at this time. The sermon was followed by an exhortation, so called, but which, like the discourse, was singularly free from appeals to the feelings. Gospel truths were presented to the mind and heart, in a familiar manner. It was now noon, and the disciples were invited to the Lord's table. Several hundreds partook of the elements. The invitation was so given that no disciple of Christ could feel himself excluded. They left each one to settle with Christ in relation to his own baptism; and it gave me pleasure to join with them in the holy ordinance. The bread was broken into large pieces by the presiding officer and one or two assistants. Then a short prayer was made, in imitation of our Lord's example, when he blessed the bread. This was the only prayer. The distribution of the bread was on this wise. Three or four clerical and lay elders were employed in this service. Two of them took a plate of the broken bread in either hand, and went into the aisle, one on the right side and the other on the left. They then walked along the aisle, holding out the plate to the first person on each bench or seat, until both plates were emptied. The person who first received the piece from the plate, broke off a morsel, and passed the large piece—perhaps the eighth of a loaf—to the next person, who broke off his portion and passed the remainder to the next; and so on to the end of the row. At the end of the seat stood another elder with empty plates, who received these diminished parts of the loaf, and going along to a row that had not been supplied, started them back again to the center aisle. The remaining fragments were taken back to the stand, when the elders partook. The cup was then distributed, when there was singing, and the benediction. The season was solemn, and each one was left to his own reflections, without remarks from the minister during the service.

An hour was then allowed for dinner, when the numerous guests were bountifully supplied. At half-past one, the services began again. A brief prayer, singing, a sermon, and an exhortation filled up the afternoon. The sermon was interesting and evangelical, but having nothing peculiar to the denomination, it need not be reported. My waning space also forbids any account of the evening meetings, except to say that I accepted an invitation to preach at one of them.

The usual services were held on Monday morning, but the sermon, being the last, and designed to bring all the efforts of the annual meeting to a point, was somewhat peculiar. The prominent doctrines of the Gospel were presented: repentance toward God and faith toward our Lord Jesus Christ were urged with great force. Reasons were then given why penitent sinners should be baptized by immersion, and join the "Disciples." The usual Baptist arguments were employed with considerable ingenuity. "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved." Both these conditions were insisted upon as necessary; yet more stress was laid upon the former. Regeneration was held to be indispensably essential to salvation. On the point of baptism, if a converted person was in ignorance in regard to his duty to be immersed, he was left to the mercy of his Savior. Then singing, and the unfailing exhortation. In the course of the exhortation, some of the elders came down from the stand, walked up and down the aisles, and called upon all who were ready to accept of Christ as their Savior, and confess him before men, to come forward. A few came. Then they sang again, and renewed the invitation. This was done three or four times; but there were no impassioned appeals; and what I could not help regretting, no prayer for the presence of the Holy Spirit. Finally ten or a dozen came forward to be received into fellowship: most of them new converts. Two were received from a Baptist and one from a Methodist church, merely by giving the hand of fellowship, and the promise, on the part of the Disciples, to receive them as Christian brethren.

The last act was the reception of the recent converts, which was in this way. The minister, taking the candidate by the hand, said: "My brother," "my daughter," "my sister," or "my son," according to the age and sex of the party, "do you desire to become a disciple?" The response, "I do," was sometimes given with great earnestness. The minister continued, in the language of Philip to the eunuch: "Do you believe that Jesus Christ is the Son of God?" "If thou believest with all thine heart, thou mayest." This was followed with words of greeting and counsel. Another was then taken by the hand and received in the same manner, only the words were so varied as to avoid monotony, and make a very impressive service. This being done, the meeting was closed by the benediction. All was over, except that a part of the audience went with the new members to a neighboring pond, where the latter were baptized. The meeting was scarcely closed when the tent began to slide down the mast, the people hurried out of its folds, took their carriages, and soon disappeared.

So much for the meeting. A word about prayer. There was a lamentable want of it during the whole meeting. The following explanation was given. It was stated that in former times they followed the example of revivalists of different sects, and invited sinners to come forward to be prayed for; that they had times of high excitement; sympathized with the "poor mourners," and prayed to God, one after another, as if he was hard to be moved, etc. But they finally learned that the great thing was to convince men of their sin, and lead them to true repentance, when they would find God ready to forgive. This explanation was satisfactory to a degree, but it by no means reconciles one to the evident want of devotion which was observable. But it is gratifying to be able to add that the Disciples are beginning to feel that they have carried their reaction against an abuse to a dangerous extreme, and are now tending toward a truer idea of the nature and office of devotion.

In the above account the reader has the result of personal observation. What the sect—for it is a sect—will become; how they may appear in other places, and under other circumstances; and what their influence is, or is to be, where they become dominant, it does not fall within my province to say. I enjoyed the meeting, received the impression that they are disciples of Christ, and hope hereafter to sit down with them at the marriage supper of the Lamb.

A. P. M.

A WORD ABOUT CHURCH-BUILDING.

Much has been said on this matter. Let this little narrative show how it is managed in some places. Rev. Mr. Walker's society in East Abington built for themselves a new house at the cost of $24,000. Of the 151 pews all but about fifteen were sold for $22,000, the day after dedication, at prices ranging from $20 to $550. The pews unsold are nearly all rented for the interest of the appraisal, which was about $600. The pews sold are not subject to any tax. The expenses of the society are paid in the only equal manner—by a tax upon each member in proportion to their record in the town of their valuation. In this way persons of small families, who hardly need one pew, pay according to their ability, and do so cheerfully. On the whole, the method seems to us the most equal and satisfactory. All families can have a *home* in this sanctuary.

H. D. W.

"UNCLE TOM" IN THE BRITISH MUSEUM.

The following letter from Thomas Watts, Esq., of the British Museum, to Mr. Low, bookseller of London, will, I think, be interesting to many readers of *The Independent* and to literary men generally. It discovers a field of usefulness for "Uncle Tom" which was wholly unanticipated when the book was written, and adds another to the already numerous unprecedented circumstances connected with its history.

Andover, Mass., Jan. 4th, 1859. C. E. S.

British Museum, Dec 16th, 1858

Dear Sir: It is certainly one of the most striking features in the unprecedented popularity of "Uncle Tom's Cabin," that it has been translated into so many languages, and among them into so many obscure ones, languages into which it has been found so hard on many occasions for popularity to penetrate. Even the master-pieces of Scott and Dickens have never been translated into Welsh, while the American novel has forced its way in various shapes into the language of the ancient Britons. There is a complete and excellent translation by Hugh Williams, there is an abridged one by W. Williams, and there is a strange incorporation of it almost entire, into the body of a tale by Rev. W. Rees, called "Aeluyd t'Ewythr Robert, or Uncle Robert's Hearth." Probably with the exception of the Scriptures and the Prayer-book, no other book had previously received the honor of a second translation into Welsh except the "Pilgrim's Progress."

In the east of Europe it has found as much acceptance as in the west. *The Edinburgh Review* mentioned some time ago that there was a translation into Magyar. There are, in fact, three, one by Irinyi, one by Tatar, and one, probably an abridged one, for the use of children. There are two, one by "J. B.," one Malavasic, into the Wendish; and two, one by Popp, and one by ——, into the Wallachian. There is one in Polish by Dudacki, and a translation of the adaptation of Miss Arabella Palmer into Russian. A full translation into Russian appears to have been forbidden till lately, lest it might get into circulation among the serfs, among whom it might be as hazardous to introduce it as the Portuguese version, published in Paris, among the slaves of Brazil. Of course, the book exists also in Danish, Swedish, and Dutch, and in the great literary languages of the Continent the circulation has been immense. In the Bibliographie de la France, at least four versions are mentioned, which have run through various editions, and in the Leipzic catalogues for Michaelmas, 1852, and Easter, 1853, the distinct German versions enumerated amount to no less than thirteen. In the Asiatic languages the only version I have yet seen is the Armenian.

Copies of all these versions in all these languages have been procured or ordered for the British Museum. It is customary in all great libraries to make a collection of the versions of the Scriptures in various languages and dialects, to serve among other purposes for those of philological study. I suggested to Mr. Panizzi, then at the head of the printed-book department, that in this point of view it would be of considerable interest to collect the versions of "Uncle Tom." The translation of precisely the same text by thirteen different translators, at precisely the same epoch of a language, is a circumstance perhaps altogether unprecedented, and it is also not likely to recur, as the tendency of modern alterations in the law of copyright is to place restrictions on the liberty of translation. The possession of such a book as "Uncle Tom's Cabin," is very different from that of such a book as "Taomas à Kempis," in the information it affords to the student of a language. There is every variety of style, from that of animated narration and passionate wailing to the most familiar dialogue, and dialogue not only in the language of the upper classes, but of the lowest. The student who has once mastered "Uncle Tom" in Welsh or Wallachian, is not likely to meet any further difficulties in his progress through Welsh or Wallachian prose. These considerations, united to those of an other character which had previously led to the collection by the Museum of translations of the plays of Shakespeare, the Antiquary, the Pickwick Club, etc. etc., as interesting evidence of the literary taste of ages and nations, led to the adoption of my views, and many of these versions have already found their way to the shelves of the Museum, while others are in the wake. When all are assembled, the notes and prefaces of the various translators would furnish ample materials for an instructive article in a review.

I regret that my account of these versions should be so much less extended than I had hoped to make it, but especially at this period of the year the duties of an officer of the British Museum render it almost impossible for him to make any use whatever of the treasures committed to his keeping, which are, as a rule, as closed to him as they are open to the public. You must excuse, on this account, all my shortcomings, and believe me, dear sir,

Yours very truly,
(Signed) Thomas Watts.

Mr. Low.

A MISSIONARY'S VIEW OF THE REVIVAL.

The venerable Mr. Spaulding, in a letter to a friend in this country, thus expresses his hope from the recent revival:

We should learn from this revival how God is providing agents to fulfill his great commission. He is answering the prayer he has taught us by command, saying: "Pray ye the Lord of the harvest that he will send forth laborers into the harvest."

This is the grand object of revivals. Not to replenish decayed and diminished churches with members to be counted and reported by a thankfully complacent pastor, not "to build up a society" and "have a respectable church," but to multiply the number of laborers in the harvest field, and to bring in the silver and gold, the property and talents owned by their converts and newly awakened Christians, to assist in forwarding this cause. For this, and this only, Jesus Christ came into the world. For this and only this he established his church, and for this he gave the great commission: "Go, disciple, baptize, teach." The day of Pentecost was the first in the series, and its fruits were soon scattered all over the world, (Acts. ii. 2, 9, 11,) giving us a *model revival*—and if revivals in these days do not bear these fruits, if converts do not enlist under this commandment, and for this object, they fail to bear the image and superscription of Christ our leader. "Why call ye me Lord, Lord, and do not the things that I say!"

I repeat it. The fruits of a revival now, as in the days of Pentecost, are seen in the greatly increased numbers of those who enlist under the great commission. Fathers must give their sons, and mothers must give their daughters, and every one must consecrate all he has (children, property, talents, and influence) to this *one work*, even as Jesus gave the example.

We are not directed to pray for *funds*, because if a man (or woman) is converted, he brings all his resources into the church, *as a thing of course*. His *property* is redeemed from the service of the devil as well as his soul. One belongs to the church as much as the other. God will not accept the *heart* that *keeps back part of the price*. I say, we are not commanded to pray for *funds*, but for *laborers*. We have funds as a thing of course, if we have laborers. The church which will send her sons and daughters will send her money, or money may be had (in loco) everywhere if not banned by Rome.

I say again the third time, and always, we want *men and women as laborers* in the world-wide field.

These hold the sympathizing wires sent up from all parts of the world to the mercy-seat; and hence diverging to all nations and localities, they carry with our aspirations the love of Jesus who first loved us and taught us, saying: "Whatsoever, '*all things*,'—whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

In writing to friends many years ago, I mentioned the necessity of each and all denominations adding an article to their confession of faith to this effect: We believe that the Church of Christ is to become universal, and that every professing Christian is bound by his covenant with God our Savior to consecrate himself and property, and do all he can to forward this object.

This should be embodied not only in the articles of faith, but in his covenant with the church. I still believe that every church should be a mission church, sending out her missionaries with such funds as will enable them to work all efficient appliances to best advantage, in freely giving what that church has freely received and prizes, whether preachers, teachers, schools, colleges, or civic institutions (Matt. x. 8)

Levi Spaulding.

NEW YEAR'S DAY IN NEW YORK.

The old Knickerbockers who ushered in the New Year with firing of guns and ringing of bells, and who danced and drank brandy and real Hollands, and kissed the rosy women at the governor's house in the days of good Peter Stuyvesant, are no more. (As almost every caller, on New Year's day, thinks it necessary to say that "he believes this is an old Dutch custom," it seemed proper to refer to them in the outset.) Their pleasant Bowories are now crowded thoroughfares, and only here and there some quaint ruin of a house, or some street bearing the ancient name of Cortlandt, or Beekman, or Bleecker, remains of what was once New Amsterdam. Yet the New Years come and go, and we, successors of the worthy burghers, welcome them in a similar manner. As then, they are a universal holiday; all business is suspended and one-half of the world visits the other half.

At a quarter before twelve o'clock on the last night of the Old Year, the chimes of Trinity church (blessed be the corporation for those chimes!) began to play such familiar airs as "Home, sweet home," and "Auld lang syne," and "Hail Columbia," and had it not been for the incessant firing of guns and the shouting in the streets, their sweet vibrations would have filled all the air over the cities and the bay. At twelve they ceased while the clock struck the hour, and then, recommencing, played as before. So, to music, the old year died, and the new year was born. Would that melody could sound through all its months, without discords or minor passages; but as on that night it was covered down by the thousand voices of the city, the strife and bustle of men, the dull beat of the storm, and the noise of the signal-bells and steam-whistles of the boats in the harbor, and only now and then could rise clear, in single measures and wavering strains,—so, doubtless, in the human life of this year, as in that of all before it, it will be only at intervals that joy can rise and sing blithely above the tumult of grief and care!

But a truce to anticipation. New Year's is a legalized holiday in New York. It is the most important day of the year in business affairs; the time when partnerships usually begin and end. Everybody is at leisure, and the time is devoted to visits and social festivities. Even more than at Christmas it is an occasion for making presents to friends. One in New York must be neglected and lonely indeed, if the New Year brings them no gift. For days beforehand the book stores and jewelers' establishments and toy-shops make a grand display in their windows, and on their counters, but all the things of beauty and value which crowd the shelves and the gay bazaars are not too rich or too varied to suit the tastes of the purchasers. Admiring the other day at a fancy-goods importer's, an exquisite fan whose price was forty dollars, "Yes," said the clerk, "it is handsome, but a young gentleman from up-town was just in here looking at fans for a New-Year's present to a lady, and said he wouldn't think of buying a fan like that—that he wanted to give at least a hundred dollars for one."

Among the ordinary presents made at this season, few are more expensive or acceptable than flowers. Don't think of country gardens where anybody can have a nosegay for the asking—still less of the violets and daisies and sweet-briars that grow in a thousand fields for every child that passes by; think of camellias at a dollar a-piece, and of roses and carnations worth almost their weight in gold. For weeks beforehand the florists are busy in preparation. Every bud is watched, and forced or kept back in order that it may open at the proper, that is the money making time, and most of them are made up for orders of ten and twenty and even fifty dollars. (A word, in passing, about green-house bouquets. They are usually libels upon grace and beauty. The flowers are crowded together upon a flat surface or in a stiff pyramid, so that they lose all individuality of form and color. If they could speak they would cry out against such abuse. To be really beautiful and truthful, each flower should be surrounded by its own green, as it grows, and have liberty to hold itself erect, or to droop, according to its nature. The difference between a stiff bouquet of flowers alone, and one where each blossom is left to its own ease and its own leaves, is the difference between the diamonds and pearls and rubies lying crowded together, without relief, in the show-case at Tiffany's, and the same jewels worn separately and well by fair women whom they are fitted to adorn. If you live in Brooklyn and can go to Park's in Amity street, he will arrange bouquets for you as they should be, for he prizes his flowers for themselves as well as for their market value, and will see that each bud has full justice, but if you have no such florist to whom you can go, get your flowers and tie them up for yourself.)

New Year's day fairly open, and all the gentlemen are hurrying through the streets to call upon their friends, (all except the clergymen who remain at home to be visited by their parishioners) most of them on foot, some in carriages, driving themselves, and others reclining at their ease, served by coachmen in livery, while the ladies, in richest, if not in "full" dress, and with tables covered with substantial refreshments and confectioner's delicacies, are waiting at home to receive them. What astonishing *toilettes* some of the young exquisites have! Hair curls on that day, that is straight all the rest of the year,—indeed, for this matter it is rumored that some of the ladies have their locks arranged long before daybreak in order to secure the taste and skill of a fashionable hair-dresser, while many of the gentlemen, it is said, (so great is the crowd at the hair-dresser's on New Year's morning) are obliged to have their heads adorned the previous evening, of course hanging them all night over the bed-post to avoid disarrangement!

Statistics reveal a strange and almost fearful uniformity in the processes of nature and the development of events in human life. Taking one ten years with another, there is about the same amount of crime and violent death; the same number of old men marry young women, and old women marry young men; there is an equal proportion of elopements and suicides. If the statistics of the conversation of the New Year's just past could be compared with those of previous years, perhaps it would be seen that no more remarks were made upon the weather and "this pleasant Dutch custom" than usual; but when one had heard (or said) a hundred times that "the morning was rainy, but the afternoon was fair," one naturally wished for a change. To be sure it is not possible to go very deeply into thought or expression in a five or ten minutes' call, but in no way at such a time can a lady show her tact and grace more agreeably than in the instant suggestion of such topics as will interest her guests and put them at ease, and so enable herself and them to avoid such meaningless repetitions. If we see another New Year's let us speak at once of the advices from China, or the latest French conspiracy—anything but the weather.

May the time never come when "this Dutch custom" shall be disregarded, and when New Year's shall not be full of heartiness and social joy and pleasant congratulations. We have all wished each other a "Happy New Year"; it remains for us to live every day so genially, so truthfully, so helpfully, that the wish shall become a reality.

Dean.

MANAGEMENT OF SUNDAY SCHOOLS.

To the Editors of The Independent:

I have read with much interest the published account in *The Independent* of the meetings of Sunday-School Teachers and Superintendents, held a few weeks since in your city,—also the article headed "The Model Sunday School," in your paper some weeks since.

Unquestionably, each year is bringing more fully to the minds of the people the value of the Sunday school as a Christian institution. As a preparatory school for the higher walks of an active Christian life, for both teacher and taught it is of incalculable benefit. Its influence upon the children and youth of our land is perhaps the best that can be exerted over them. Surely every Christian mind must, by this time, be alive to its worth and anxious for an increase of power in its operation.

Yet it seems to me that there was never any undertaking prosecuted with so little understanding of the requisites of success as has been this. While for the encouragement of teachers in our day schools, there are institutes, associations, meetings, periodicals, manuals, a multiplicity of works discussing the art, and all the helps and aids which the best ability engaged in that vocation can bring to its assistance, the members of our Sunday schools are left entirely without these—without any light from the experience of others—left to grope their way through the mysteries of teaching—to sustain an interest if they can, and to fill up vacant seats if they know how. Is this right? and if not, what is the remedy?

There are thousands and tens of thousands of men and women—Christian men and women, too—who are engaged in this great work, and whose hearts are in it, whose prayers are fervent for the salvation of the members of their classes and schools, and for the still greater number of children who ought to be, but are not, in the Sunday school, and who are anxiously seeking for more light, for the best method of instruction, for schemes with which to interest the young. We are all working, in a great degree, in the dark and although we feel earnestly for our charges, yet are sensible that we are not doing as much as we might and should be glad to do, if we had the proper knowledge. Cannot this state of things be improved upon?

My suggestion is this, that every superintendent and every teacher who may have any reason to believe that he has been, to some extent, successful in his labors in the Sunday school, shall make known to the public, through the columns of *The Independent*, or in some other manner, the plan or method of operation, if he has any, by which he has worked, and that with as much detail as is practicable. Let every superintendent who has been successful in filling up his school, and keeping it full, make his brother superintendents acquainted with his system. Let every teacher who believes that God's blessing has rested upon his or her labors, tell us the means by which that blessing has been procured. Let the different plans of organization of schools and of the manner in which they are conducted, be fully discussed; give us hints as to the best method of making scholars punctual and regular in their attendance—of interesting their mind and heart in their exercises; let us have free exchange of opinions upon this subject, and I am confident that we shall be able to profit as much by each others' experience in Sunday-school management, as in raising cattle, or making machinery, or shoeing horses.

In the West, or some portions of it, the Sunday schools are left to a great extent (far too great) to the direction of young persons. Most of them have had little experience, many of them none, in teaching or managing. They send an earnest petition for counsel to the older laborers. They are willing to do the best they can, but they need to *know* more before they will be able to do all they ought. The school that grew in six years from *eight* scholars to *fifteen hundred*, has had better management than the most schools have. Let us know how the thing was done. Shall we not hear from the friends of Sunday schools?

Sheboygan, Wis., Dec 1, 1858

Religious Intelligence.

CONGREGATIONAL.

The Boston Churches and Foreign Missions.—As the annual effort of the Congregational churches and congregations in Boston for Foreign Missions is to be made the present month, Dr. Anderson, according to usage, reports the amount contributed by them the past year (1858). It is as follows:

Essex-street church and society		$7,039 16
Old South	"	4,033 57
Park-street	"	3,957 62
Mount Vernon	"	3,546 91
Central	"	2,811 21
Bowdoin street	"	2,096 10
Shawmut	"	1,157 35
Salem street	"	925 00
Maverick	"	468 60
Phillips	"	391 50
Pine-street	"	381 49
United Prayer-Meeting in Park street		95 49
Penitent Female Refuge	"	11 25
Miscellaneous Donations	"	826 24
Total		$27,741 39*
Exceeding the amount in the previous year by		1,218 43

"Will you not aim, therefore, to raise the present year the sum of *thirty-five thousand* dollars? That done, your zeal will have the effect to provoke very many; and your example, with the divine blessing, will probably insure the *four hundred thousand* dollars, before the return, one year hence, to this church, of the united prayer-meeting for the world's conversion."

The Congregational Quarterly for January 1st—which has been delayed several days by the inopportune illness of one of its editors, just as an article of his, which nobody else could supervise, was going through the press—is out, in a very neat and comely form, 8vo, pp. 104, with an admirable steel portrait of Thomas Prince.—*Cong.*

An Aged Convert.—The fact was stated at the meeting on Monday morning, that on the previous day, a man upwards of eighty-four years old, had stood up and was baptized in one of the churches in this vicinity.

Franklin County.—Rev. Dr. Willard, Unitarian pastor of Deerfield, has just published a semi-centennial discourse, preached September last, which purports to give the "History of the rise, progress, and consummation of the rupture which now divides the Congregational clergy and churches of Massachusetts." President Hitchcock of Amherst, and the venerable Dr. Chandler of the First Parish in Greenfield, it is expected will both in some form review it. Dr. Chandler has also, in accordance with the wishes of many friends, given the public "The reminiscences of fifty years"—a sermon preached on the recurrence of the fiftieth anniversary of his license to preach by this Association. It is an unaffected and suggestive survey of his varied experience.

There is a prospect of saving the apparently expiring church of Heath, by a new organization of the evangelical elements. Rev. Mr. Stone of the Park-street church delighted the good people of Greenfield last week, with his pleasant and eloquent lecture on "New England Homes." The scarlatina is desolating some of the homes in the same village and vicinity. There are symptoms of a revival of God's work in Shelburne Falls, in the church of which Rev. Mr. Loomis is the earnest, able pastor. Dr. Crawford of Deerfield (whose wife is daughter of the venerated Dr. Griffin) has the prospect of permanent growth in the "Exile church," so long overshadowed by the influences which had supplanted those attending the ministry of the early pastors of Puritan faith. Nine persons, come of them taken by the Spirit of God from the homes of error, were admitted to the Second Congregational church, Greenfield, January 2d, and there are signs of the Lord's appearing again in saving power. The mutual visitation of the churches seems to have been attended with decided good.—*Cong.*

Maine.—The Theological Seminary at Bangor is now calling upon the churches of Maine—by whom it has been adopted, and to whom it belongs—for pecuniary aid. It is interesting to know that, at the same time, it is paying back, in something better than money, for what it receives. Within the last few months, no less than eleven of its alumni have been settled, either as pastors or stated supplies, over churches in Maine. We here see what the Seminary is silently doing for our churches all the time. We see also what (if sustained) it will do, and do in increasing measure, in time to come. Surely then the Seminary should be regarded as one of our indispensable institutions, and whatever aid is required for it should be cheerfully bestowed.—*Mirror.*

* In making out a statement of the donations received from Boston in 1857, the clerk omitted the sum of $2,782 80, received for cancelling the debt of the Board; which would make the receipts of that year from Boston $30,375 96. The $25,000, proposed for 1859, seems more easily attainable from this point of view. The proposed increase is less than six thousand dollars.

New Hampshire.—*The Congregational Journal*, a paper of excellent spirit and character, dates its existence from Jan. 1, 1819, and now enters upon its 41st volume.

Feeble Parishes.—A writer in *The Boston Recorder* thinks it not difficult to find parishes in Massachusetts, "comprising from sixty to two hundred families, actually needing missionary aid," and he inquires, "Are we to take it for granted that a religious society comprising *sixty families* can support the Gospel without foreign aid?" We know not whether the Massachusetts Home Missionary Society is accustomed to aid religious societies which contain from sixty to two hundred families. If such is the fact, country parishes are much poorer in that state than in this, or the Missionary Society is much more liberal in fixing the limits of ability to support the Gospel than is the New Hampshire Missionary Society, neither of which do we believe. Societies of no more than sixty families in this state, are reckoned among those able to support the Gospel. Our missionary parishes do not average *half* of sixty families. We could name some of less than *forty* families in our agricultural towns which were never aided, and do not think of applying to the Missionary Society for aid!—*Journal.*

Illinois.—A Bible class connected with the First Congregational church of this city, called on their teacher, Dr J. H. Hollister, on Christmas eve, with a beautiful portrait of his only child, a sweet little boy of five years, who was called away a few months ago. The portrait had been photographed from an ambrotype without the knowledge of the parents, and then painted and mounted in a handsome frame, at a cost of about forty dollars. It was perfectly natural, and the parents were much overcome by the unexpected presentation. This Bible class was organized by its present teacher three and a half years ago at the suggestion of the late pastor, Rev. G. W. Perkins. It was begun with three members, but now numbers fifty, and has the church parlor assigned for its accommodation.—*Chicago Herald.*

A new Congregational church organization, after the Puritan type, was completed in Abingdon, Knox county, Ill., Dec 15, 1858. On the Sabbath following, the little band of twelve, in company with others who are waiting for letters from other churches, sealed their covenant vows around the table of their Lord. These had been wandering from place to place without a home, and some had apparently strayed far from the fold of the Great Shepherd. Through reclaiming grace they have now become one in Christ. At the very beginning, the Lord is manifesting his apparent approval. The dews of heavenly grace are distilling. Some eight or ten have hopefully passed from death unto life, and others seem not far from the kingdom of heaven.—*Herald.*

Wisconsin.—The Congregational church of Monroe, Greene county, Wis., have invited Rev. S. E. Miner of Wyoceua to labor with them, and he has already entered on his labors. We are informed that the church and congregation are assuming a more permanent form, and that their prospects are brightening.—*Herald.*

The church in Milwaukee, of which Rev. S. Day is pastor, have decided to build a more commodious house of worship, 48 by 76, capable of seating 600. He says: "We are prospered of the Lord. Our present house is too small for our congregation and also for our Sabbath school; both of which are increasing. Our basement (brick) is up, and in a short time, if the Lord will, the frame will be up; for all which we praise the Lord."

Iowa.—Although the enterprise at Amity is not distinctively denominational, yet the Wesleyan influence is dominant, and all, with a good degree of harmony, fraternize in a Union church of about fifty members under the pastoral care of Rev. B. F. Haskins.

A few families of Congregationalists located at Tabor, in the northern part of Tremont Co., five years ago. Since then the little church of eight has been increased by emigration and conversions, until it now numbers more than a hundred members. In true Puritan style, educational and religious institutions have received the first attention, and the blessing of God has followed their endeavors. Tabor presents strong inducements to emigrants who are seeking good society and intellectual advantages for their children.—*Herald.*

Minnesota.—An ecclesiastical council, representing five Congregational churches, was convened at the hall in Cottage Grove, Washington Co., Minn., at two o'clock P.M., Dec. 29, 1858, to advise and assist in the organization of a Congregational church in that place. Thirteen individuals, five males and eight females, were present and united in the organization—four of them on profession of their faith.

This church is one of much promise. For nearly a year past they have hired a Baptist minister, Rev. Mr. Lyon, to supply them one-half the time, and Rev. S. Putnam (Cong.) of Afton, for one-fourth of the time. Both of these brethren having another charge, they can neither of them nor both together supply this church as they need, and as they intend to be supplied. They are seeking a pastor to reside among them, and are desirous to engage one in this relation as soon as a kind Providence shall open the way and enable them to do it with prospect of permanence.—*Cong. Herald.*

PRESBYTERIAN.

The Evangelist quotes from *The Presbyterian Witness* the following tabular view of the numerous "branches" into which "the great Presbyterian Family" in this country has divided itself by the working of its own tendencies under our free institutions:

We may begin (to follow Mr. Joseph M. Wilson's Historical Almanac) with the Old-School General Assembly, which met in New Orleans last May. That is one, and the larger branch of the Family.

Second, The New-School General Assembly, which met in Chicago, Illinois, in the same month of May.

Third, The United Synod of the Presbyterian Church in the United States, which met in Knoxville in April last.

Fourth, The Associate Synod of North America, which met in the First Associate Presbyterian church, Pittsburg, Pa., May 19, 1858.

Fifth, The General Synod of the Associate Reformed Presbyterian Church, which met in Alleghany City, Pa., the 17th of May, 1858.

Sixth, The General Synod of the Reformed Presbyterian Church in North America, which held its last sessions in Eden, Illinois, May 27, 1852.

Seventh, The General Assembly of the Cumberland Presbyterian Church, which met in Huntsville, Ala., May 20, 1858.

Eighth, The Associate Reformed Synod of the South, held in Old Providence church, Augusta county, Va., October 12, 1857.

Ninth, The Reformed Presbyterian Church in North America, which met in Northwood, Ohio, May, 1857, but did not meet in 1858.

The Congregationalists of the world are all one, and if all Christian churches were Congregational, there would not be a Christian sect in existence, and all the Christians of the world would be one.

Minister's Jubilee.—On the 26th ult., Rev. Barnabas King of Rockaway, by special request of his people, preached a sermon commemorative of his ordination as pastor of that church, which took place Dec. 27, 1808. He sketched the progress of the people and their great advancement in outward circumstances, education, morality, and religion. We copy a single paragraph from the report in *The Evangelist*, for the benefit of those who think the world is grow

ham, pastor of the Fulton-street Presbyterian church, New Orleans, entered the church with his bride, Miss Mary Searls of Vicksburg, followed, or rather preceded, by a very large invited assemblage, filling that spacious and commodious new church, and in front of the pulpit were united in the sacred ties of wedlock by the Rev. Dr. Palmer—so that the Synod of Mississippi numbers one bachelor less It is a notorious fact, and I would also add lamentable that nearly one-third of the ministers of this Synod are bachelors and widowers. It was reported (no doubt truly) that the young and accomplished pastor of the church in Vicksburg, doubtless provoked to good works by the example of the New Orleans pastor, left on board of a steamboat the next day, for Kentucky, with the full purpose of mind and heart to diminish, by still another, the number of the Mississippi bachelors. Reader, art thou a bachelor? Go thou and do likewise."

A new O. S. Presbytery called the Western Reserve, created by the O S Synod of Ohio at its late meeting, held its first session at the Westminster church, Cleveland, Dec. 14th Its territory embraces a little less and a little more than the Reserve, has twelve churches, nine ministers, and one licentiate. One of the nine ministers, the Rev Mr De Heer, is a missionary in Western Africa. Most are young men.

The "Associate Reformed Presbyterian Church" of Seneca, Ontaria county, N. Y., has recently voted to join the Old School branch of the Presbyterian Church This has been one of the strongest country churches of the former body.

We learn from *The True Witness* that the Rev. B M. Palmer, D D. of New Orleans, who had been prostrated by the yellow fever, has resumed his pulpit labors, and that the churches are open for public worship as usual, the pastors being at their posts.

The Presbyterian of the West has changed its name to that of *The Presbyter*. The reasons given by Dr. Monfort for the change, are, that the paper is no longer in the "West," but in the "center"; that the old name was too long, and that the new name will be both distinctive and ecclesiastically significant.

The Westminster Herald, an organ of the "Associate Presbyterian Church," published at New Wilmington, and *The Preacher*, an organ of the "Associate Reformed Presbyterian Church," formerly published at Pittsburg are consolidated into *The United Presbyterian*, at Pittsburg, as the organ of a new denomination of Presbyterians in this country, produced by the union of a portion of portions of the former "Associate" and "Associate Reformed" bodies or "branches." *The Associate Presbyterian* is a pamphlet published in Delphi, Indiana, Samuel G. McNeel, editor. It purports to be the organ of the dissenters, who refused to go into the union in May last

Province of New Brunswick.—Rev Mr. Furlong, a minister of the Free Church of Scotland, who recently arrived in Nova Scotia, is on a visit to this Province. Although the season is not favorable for traveling, we trust that Mr. Furlong will feel able to take a look at our vast missionary field. Rev. Andrew Donald expects to be able to enter his new manse in a week or two. Rev. Thomas Nicholson lately delivered a lecture at Harvey, the proceeds of which, with his usual liberality, he appropriated to the fund for paying off the small amount of debt still remaining on the manse of the Rev. Alexander Smith. We have formed a high opinion of the value of Mr. Nicholson's astronomical predilections. Rev. Wm. Murray, formerly of Moncton, is now preaching in Restigouche. We hear with regret and surprise of some unpleasant and costly litigation arising out of the temporary use of the Presbyterian church in Black River by persons who are not deemed the legal owners. Such use is very common in other parts of the Province as respects Protestants of different denominations.—*Colonial Presb.*

Changes of Relation.—Two N. S. churches in Henderson Co, N. C., have voted to join the Old School—Mill's River by 21 to 5, and Davidson's River by 26 to 0. The latter

"*Resolved*, That it is our own imperative duty to take this step and unite with the Old School, in order to promote the best interests of the Church and the prosperity of Christ's kingdom, while we still feel grateful to our Tennessee brethren for their faithful and successful preaching in this region

Scotland.—It is stated in the Edinburgh papers that the late Miss Mary Barclay of Carlton terrace, has bequeathed her entire property, amounting to about £20,000, it is estimated, to the Free Church. Of this the trustees are to apply £10,000 for the purpose of building a Free church in the New Town; but the will gives them power to allow that sum to lie in abeyance till it accumulate to £20,000, when the erection of the church may be proceeded with. The other £20,000, or thereby, is to be devoted to the education of the sons of the clergy.

Board of Foreign Missions.—Receipts from May 6th to Dec. 1st:

	From Churches.	Legacies.	Miscellan's.	Total.
1858	$42,349	$12,530	$8,815	$63,594
1857	44,533	4,957	10,005	59,495

In connection with this statement, we are thankful to mention that six of the students, now in the senior year of their seminary course, have been accepted as missionaries, and others will probably apply for appointments.—*Foreign Missionary.*

New Candidates.—The increase of new candidates on the roll of the Board of Education is greater than at any time since the division of the Presbyterian Church. The number last year (104) was very considerably above the average of previous years; and the number for the first seven months of this year, as compared with the same period of last year, is as follows:

	Candidates.
Seven months, 1857	56
" " 1858	85

This comparison shows a gain of 29, or more than one-third, thus far. It is scarcely necessary to add that an increase of candidates requires an increase of funds. The total number of candidates on the roll, this year, will be about 400.—*Home and For. Record.*

China.—Letters have reached us dated at Ningpo to September 16th, Shanghai, September 20th, and Macao, September 25th Mr. Culbertson had been severely ill at Shanghai, but was recovering his health. Mr. Preston had gone to Canton, to see whether arrangements could not be made for returning to that place with his family. Of the missionary prospects generally, Mr. Lowrie says, "The treaty seems to be working like a charm everywhere. At Canton peace seems to be restored. In this province, missionaries are traveling everywhere."—*Rec.*

BAPTIST.

Revival at Seekonk, Mass.—*The Watchman and Reflector* has report of a continuous revival here, baptisms monthly since March, and over forty added to the church, while the body is greatly strengthened and quickened. Some of the particulars are given:

"A physician (with his wife) of much influence is among the number who now often talks and prays with his patients Such a case silences the mouth of gainsayers. The recollection of his sainted mother's prayers sharpened his convictions in the day of God's visitation. If the wife would see her husband a Christian, let her first seek the Savior. But God uses the child as well as the parent. A recent member of the Legislature was pierced by the question of his little daughter, on accompanying her to rest—'Father, why don't *you* pray? mother always does, when she puts me to bed.' A decrepit man, of over seventy, who had not for years visited the sanctuary, after earnest personal labor with him, surrendered his heart, and filled us with joy, as he entered the house of God on a Lord's day morning unexpectedly, and was found 'sitting at the feet of Jesus clothed and in his right mind.' Another man who, for years, had stoutly advocated Universalism—which is prevalent here—bowed his neck and heart to Christ, and, to the consternation of his old associates, is a zealous member with us, and four others of his family have come also—making one of the most happy households I ever saw."

Baptists in New York.—We have received the fifty-first annual report of the Baptist Missionary Convention of the state of New York, with statistical tables showing that there are 43 associations in the state; 889 churches; 680 ministers; 115 licentiates; and that the whole number added to the churches by baptism the past year was 10,193—making the present membership of our churches 90,253. Such an addition in a single year calls for special thanksgiving to God.—*Examiner.*

University of Chicago.—This institution is fast getting into full operation under the immediate supervision of Rev. J. C. Burroughs, D D, Prof. Mixer, and Prof Satlerlee. A building to cost $30,000 is in progress of erection, and a Freshman class has been organized, and, what is better still, "an academy designed primarily for the preparation of students for college," as well as for "those who seek only a thorough English education," has been opened A truly able Board of Trustees and also of Regents has been elected, and all things promise well.—*Watch and Refl.*

Burmah.—Dr. Wade writes, Sept. 1st, that the Theological Seminary at Maulmain has prospered beyond his highest anticipations "It has at this moment thirty two pupils in the theological course, and eleven in the primary department; in all, forty-three young and promising candidates for the Karen ministry." Dr. Wade adds, "My labor in this department has been as pleasant, and I think as profitable as any other of my missionary life."

Dr. Mason, writing from Toungoo, Aug. 14, 1858, says, "There is here a district of some three thousand church-members, about five hundred of whom will have been added this year."

Intelligence has been received from Ava of a magnificent reception given to the Rev. Mr. Kincaid and the Rev. Dr. Dawson, Baptist missionaries, by the King of Burmah. Mr. Kincaid, it will be remembered, was the bearer of a letter from the President of the United States to the King.

The Grand Ligne Mission—*The Chronicle* represents the need of the Canadian Catholic population as peculiar: "None but those who have traveled in Canada can understand the extent of degradation of the unhappy victims of priestcraft. One sees the same rude agricultural implements which were used a century since, and the farms poorly cultivated, the farmers uneducated, simple people, tools in the hands of the priests. Among such a people in such a region Madame Feller's mission has been as a light in darkness."

The Homeward Mail announces the death of the Rev. W. H. Denham, President of the Baptist College at Serampore. Mr. Denham returned to England with his family about two years ago, and was on his way back to his missionary duties on board the Simla, when he was so severely attacked with dysentery that, on the advice of Dr. Mackinnon, he was landed at Galle, Ceylon, where his illness terminated fatally on the 25th October.

EPISCOPAL.

British Columbia.—This is the new province just organized on the northwest coast of this continent, including Fraser's River with its gold mines. The British Government has changed its policy within a few years, with regard to the establishment of religion in its colonies, and now makes haste to send out the complete machinery of the Church of England to establish Episcopacy in the infancy of the colonies. Rev. George Hills has already been designated as Lord Bishop of British Columbia, and a complimentary meeting has been held in London, at the rooms of the Society for Propagating the Gospel, at which the Bishops of Pennsylvania and Ohio were present, and added much to the interest of the meeting, at the request of the Rev. E. Hawkins, in giving some account of the work of the American bishops of California and Oregon, the adjoining dioceses to Columbia. *The Colonial Church Chronicle* says:

"It was announced by the secretary, at the monthly meeting of Nov. 19th, that Miss Burdett Coutts had given £25,000 for the endowment of the Church in British Columbia, viz £15,000 for the Bishopric, and £10,000 for the other clergy. This is the third Bishopric which this lady has endowed."

Pennsylvania.—The clergy of Pittsburg and vicinity have put forth a circular, strongly indorsed by Bishop Bowman, calling the attention of their respective congregations to the duty of making some systematic provision for the wants of the poor. This a step in the right direction.

Florida Convention.—According to appointment, this body assembled in St. John's church, Tallahassee, Thursday, the 2d of December; present of the clergy, the Bishop of the Diocese, Rev. J. B. Colhoun, Rev. J. J. Scott, D.D, Rev. O. E. Herrick, Rev. O. P. Thackera, and Rev. W. E Eppes. Lay delegates from five parishes appeared and took their seats.

London.—The Bishop of London held a special service in the Church of St. Matthias, Hare street, and preached a sermon in furtherance of the objects of the Diocesan Home Mission. The object was to address the poor inhabitants of Bethnal Green, perhaps the most destitute district of that densely populated and characteristically pauperized portion of the metropolis.

"Great pains had been taken by the clergy to draw together such as it was the expressed desire of the Bishop to meet—namely, persons who seldom or never avail themselves of the ordinances of the church, and in this they were completely successful, for by such persons the sacred edifice was mainly filled. Arrangements had been made for providing each member of the congregation with the Litany service (which alone was used) and the hymns to be sung, on slips of paper, and every person present who had any idea of their use could therefore freely join in the proceedings The Bishop had for his text the 20th verse of the 3d chapter of Revelation, 'Behold, I stand at the door and knock.' The Bishop's great earnestness produced a marked effect upon his peculiarly constituted congregation, who had listened throughout with the greatest attention to his exhortations."

METHODIST.

Ireland.—The obelisk to the memory of Dr. Adam Clarke has just been erected at Portrush. It is formed of Newry granite, and is about fifty feet from the base to the summit. It abuts on a school house which the commentator himself had built.

An old-fashioned Methodist.—Rev. J. M. Edwards, in a letter from New York to *The Nashville Christian Advocate*, says:

"I saw, last Sabbeth, in Brooklyn, 'a live Methodist,' such as my grandmother was forty years ago: a neat black silk dress on, no hoops, plain shawl, white handkerchief, and black satin bonnet, straight crown, and plainly folded in plaits behind. What a relic! The Lord will certainly preserve her from the fashions of this perverse generation."

South Carolina.—In the report of the Board of Managers of the South Carolina Conference Missionary Society, read at the recent anniversary in Charleston, it was stated that, since the organization of the missionary work among the people of color in South Carolina, five hundred and fifty appointments had been made in that field. These, of course, run back for many years. Yet, of all these, only seven missionaries have died while cultivating this portion of the Master's vineyard.

Indianapolis.—A deputation of laymen from the Young Men's Christian Association of Cincinnati held two services at Wesley Chapel on Wednesday last, one in the afternoon and the other at night. The afternoon service was designed more especially for the benefit of those connected with Sabbath schools. The meeting was opened by Hon. Bellamy Storer, and the subsequent exercises were conducted by Mr. Thane Miller; and their performances demonstrated that "ordination" is not essential to give ability to lead the devotions of a Christian assembly, or to address their fellow-men on the great interests of their souls.—*West. Ch. Adv.*

Wilberforce University.—Rev. R. S. Rust writes: "We have the largest number of students at the present time that we have had since the institution was opened. God is reviving his work among the students; several young men of much promise have professed to pass from death unto life. Our prospects brighten, and we cherish the fond hope that our institution will become a fountain whence shall flow streams of life for the healing of the nations."—*Z. Herald.*

A Hard Pull.—A New York writer says the Local Preachers' Association have in view a vigorous effort to unite the Northern and Southern wings of Methodism, as before the separation.

We suggest that they try their hands first at uniting Protestantism and Roman Catholicism. The division has been a great blessing, and the end of it will soon be a large American church entirely free from slavery and bearing decided testimony against it.—*Zion's Herald.*

REFORMED DUTCH.

Mr. Cuyler and the Maine Law.—There is a great controversy going on in England, which has unfortunately divided the zealous friends of Temperance into two hostile bands, one party claiming to be the special champions of a prohibitory law, and the other advocating the faithful enforcement of the license system as the necessary preparation for prohibition. Both parties draw their data very much from this country, and the last named, with Mr. Gough as their orator, have seemed desirous to make out a case that prohibitory laws are a failure here. *The London Weekly Record*, of Nov. 27th, publishes a letter of Rev. T. L. Cuyler, containing the following passage:

"The new law in Maine has failed to do anything very effectual at home, and thus far has been powerless in its influence abroad. And no wonder! If it cannot shut up dram-shops in Portland, can it be expected to affect the dram-shops of Boston or New York?"

This statement coming to the notice of Mr. Neal Dow, he at once gave a full contradiction. The new law went into operation on the 15th of July last, at which time there were in Portland more than 500 open grog-shops, in violation of the license law, including the wholesale stores Mr. Dow says:

"Of these latter shops not one remains, all of them are shut up—so far as that traffic is concerned. More than one half of the retail grog-shops have entirely ceased the traffic without waiting for a prosecution, and of the remainder, not one sells—except with secrecy and caution. The entire traffic has been driven by the law away from the public view into dark back places. Many prosecutions have been had, many seizures and forfeitures of liquors have taken place, and the authorities promptly prosecute every violation of the law, when they can obtain the necessary proof.

"Drunkenness in the city and arrests for drunkenness have diminished more than one-half already—and the decrease of pauperism, as indicated by the numbers in the alms house and those applying for out-door relief, has diminished 27 per cent At night, our streets, particularly the worst of them, contrast strangely and favorably with their condition during the days of license and open grog-shops."

This statement is expressly confirmed by J. Jewett, the mayor, O. Ring, the marshal, and Mr. Cahoon, the ex mayor. Mr. Cuyler handsomely yields to the force of testimony, and publishes in *The Tribune* a full retraction, which we hope may be a step toward the settlement of a hurtful strife among brethren. He says:

"I now learn from the Mayor of Portland that I was in error, and that the prohibitory law is most beneficially enforced in that city. I rejoice to hear it, and as many readers of *The Tribune* may have met with my London letter, I hasten to correct my unintentional misstatement, which was honestly made on unreliable authority. Amid the many disasters that have attended the good cause of prohibition, it is gratifying to meet with such encouraging facts as those now made public by the authorities of Portland. By publishing this note you will add the cause of Temperance, and oblige Yours truly,

New York, Jan. 3, 1859. THEO. L. CUYLER.

FOREIGN RELIGIOUS INTELLIGENCE.

Prepared Expressly for The Independent.

BELGIUM AND HOLLAND.

The Roman Catholic Church in Belgium.

THE Liberal party still remains in its former position with regard to the Church. The organ of the Ministry, *l'Observateur Belge*, has been recently enlarged. The prospectus announces that it will keep on the path of a considerate progress, and will war against the clergy *only* in the province of politics. In the Parliament the Catholic and the Liberal parties combat each other as fiercely as ever, and the latter makes great exertions to use its present reign for strengthening its influence throughout the land. The literary, commercial, and other associations of the towns, are now almost entirely under the influence of the Liberals, and show themselves as very decided, and often as very violent opponents of the clergy. The book-market abounds in anti-Catholic books; but, after the example of Sue, Quinet, and the Italian Bianchi-Giovini, most of the writers do either not say what religious belief they wish to substitute for the Roman Catholic Church, or they even plead the cause of Atheism and Materialism. The bishops endeavor to counteract these movements by multiplying Catholic associations. Among them the association for the sanctification of the Sabbath has displayed a praiseworthy activity. It pledges its members to be regular in their attendance of divine service, not to work on Sundays, and to pray for those who desecrate it. At their last meeting at Malines, the bishops have resolved that no clergyman shall teach at or visit any school which does not adhere to the principles of the Convention of Antwerp, by which a compromise was made between Government and the bishops with regard to the government of public schools. They also recommend to the Flemish congregations the new Flemish translation of the Holy Scriptures, made by Professor Vraten, which is said to be much superior to the former Flemish translations of the Catholic Church.

Public Instruction.

The great majority of all the primary schools are still under the control of the Catholic clergy, and the frequent appeals of writers of the Liberal party to Liberal parents, to emancipate the schools from priestly influence, seem to have but little effect. The most recent work of this kind, *Etudes sur la question de l'enseignement en Belgique par Ennoc*, is said to be very able and thorough, but we hear not often that in the foundation of independent schools any considerable progress is made. A few town councils have appropriated large sums for improving the educational establishments, but the Liberal party, as a whole, seems not to be willing to engage upon this territory in an open conflict with the priests. More independently the Ministry acts with regard to the Universities. A professor of the University of Ghent, de Hauteville, who was appointed by the late Minister of the Interior, has been dismissed for having taught the temporal power of the Pope and contested the expediency of a constitutional form of government. A distinguished Protestant professor of Heidelberg, Kerkule, has received, upon the recommendation of Bunsen and Liebig, a call to the same University as Professor of Chemistry. The Catholic papers raise a great outcry against the call of a foreigner, but they are referred by their opponents to the article 21 of the Organic Law on Higher Instruction, which says that the foreigners teaching at Belgian schools may be retained, and others appointed, if the Government sees fit.

Protestantism in Belgium.

The last annual report of the *Société Evangelique Belge* states that during the past year, besides the opening of evangelical worship in several other places of greater or less importance, the Society has founded two new stations in two of the most important towns in Belgium, in Namur and Louvain. Namur is the episcopal see of the two provinces of Namur and Luxembourg, and contains a population of about 25,000 inhabitants. It has a great many convents, and the Jesuits possess a whole street; nevertheless there, as well as elsewhere, are found souls tired of the yoke of Rome, and longing after truth. Last November the interment of a Protestant drew together a large crowd of people and gave occasion to an abundant distribution of tracts. Later a colporter, sent there, found in several families a cordial reception, and on many sides the desire was expressed to him to hear a preacher of the Gospel. The establishment of evangelical worship took place on July 26th. The room holds from 150 to 200 persons, and has not ceased to be filled from the day of its inauguration. Every Sunday at the opening of the service, a large number of New Testaments and religious tracts are distributed. M. Levasseur, formerly pastor in the north of France, has been called to this place. Louvain is the seat of the celebrated Catholic University, and, like Namur, one of the strongholds of the Jesuits in Belgium. Formerly the Free Church of Scotland maintained there a pastor who preached both in Flemish and French to a number of converts from the Catholic Church. After the departure of pastor Pierson from Belgium, his congregation dispersed, and his work was completely interrupted. It was taken up again on the invitation of the Scottish Church, which grants to it a regular support. Six months ago a place was rented and meetings were held by Mr. Hakseen, an evangelist of Weert-Saint George, who goes there every Sunday after finishing the service at Weert, and moreover twice a week. The beginning was very humble. The first meeting consisted only of four persons, but now he counts ten communicants and an audience of about 30 persons on Sundays, and from 50 to 70 on Thursdays. Almost all the former stations of the Society show likewise a progress for the past year, especially those of Lize-Seraing, Junet, and Charleroi

The Evangelical State Church held its annual Synod on August 9th and 10th. The *Committee of Evangelization* made likewise a very encouraging report on the progress of Protestantism. The six schools which are supported by the Committee at La Bouverie, Paturages, Brussels, (Flemish school) Malines, Rongy, and Verviers, are frequented by 450 pupils. Mr. Kirkpatrick, the agent of the British and Foreign Bible Society, has maintained, during the summer, three colporters at his own expense, who work in *de Bovinage, Ostende*, and *Thienen*, under the superintendence of the National Church. The colporter at Antwerp has sold 1,522 copies of the Scriptures and 1,679 religious books The colporter at Malines sells every month from 26 to 30 New Testaments, many Bibles, and hundreds of tracts. At Vilvarde four Roman Catholics have recently joined the Evangelical Church, at Brussels nineteen Roman Catholics and one Jew, at La Bouverie sixteen, and at Cuesmes eight Roman Catholics. The receipts for the past year amount to 25,054 francs The Committee is liberally aided by pecuniary contributions from the Walloon churches of Holland, while the efforts to obtain more support from the Protestant Churches of Germany have been fruitless. The Synod also unanimously protested, in the name of the Protestants of Belgium, against the intolerance of Sweden, as manifested by the recent banishment of the six who had joined the Roman Catholic Church.

The Lutheran Church in Holland.

The Lutheran Church of Holland has been divided since 1791 into two different bodies, generally called the Evangelical Lutheran Church and the Reformed Evangelical Lutheran Church, (Hersteldе Evangelisch Lutherschе Kerk.) The principal occasion for this separation was the general predominance of Rationalism among the Lutherans, which caused seven congregations to secede and to bind themselves by a new Confession of Faith to the symbolical books of the Lutheran Church. An attempt, made in 1819, by the Evangelical Lutheran Church, to bring about a union, failed, because the demand of the Reformed Lutheran Church to recognize at least the first four articles of the unaltered Confession of Augsburg, as the foundation of the faith, was not complied with. A few years ago, the endeavors for a union of the two bodies were renewed, and this time more successfully. A joint Committee of both churches has been for some time occupied with maturing suitable propositions, and both the Synod of the Evangelical Lutheran Church and the General Assembly of the Reformed Evangelical Lutheran Church have made some advances The former has unanimously abolished a decree which excludes from the pulpits of the Evangelical Lutheran Church the ministers of the Reformed Lutherans, and the latter has resolved not to establish new congregations in any place which already has a Lutheran church in connection with the Synod, and to favor the project of a common theological seminary. Another joint committee has been charged with carrying the work of a permanent union still farther.

The Religious Condition of the Dutch Colonies.

A correspondent of *The Christian Times* from South America states that in the western part of the Dutch colony of Surinam there is a district called Nickerie, or the New Colony, where no Christian missionary is laboring among the negroes, and then remarks on the inactivity of Holland respecting foreign missions: "Alas! what does Holland do in the field of missions? The very few persons who go out from Holland as missionaries are scarcely sufficient to meet the wants of a hundredth part of the heathen and Mohammedan population of Java and its surrounding islands. We are indeed thankful to acknowledge that lately a greater degree of interest in missionary labors has been manifested in Holland than was formerly exhibited. But still the country produces but very few missionaries, properly so called. We cannot help confessing than men like Van der Kemp are very rare in Holland."

The Jansenists.

The head of the Jansenist denomination, the Archbishop of Utrecht, having died in June, the chapter of Utrecht was again called upon to perform the singular duty of electing an archbishop, whose election is notified to Rome with the prayer for ratification, though it is generally known that Rome will answer with a new bull of excommunication. The Jansenists call themselves the unhappy and disowned sons of the Catholic Church Their present membership is a little above 5,000, and is not increasing, partly owing to the many intermarriages among relations, which cannot be avoided, as they forbid their members to marry Protestants or Roman Catholics.

Ecclesiastical Statistics of Holland and its Colonies.

European papers give the following figures as the present ecclesiastical statistics of Holland:

Dutch Reformed	1,818,327
Catholics	1,224,198
Hebrews	51,128
Evangelical Lutherans	56,982
Separatists	52,063
Baptists, (Mennonites)	41,564
Reformed Lutherans	9,643
Reformed Walloons	8,122
Jansenists	5,427
Remonstrants, (Arminians)	5,214
Episcopal Church	604
(Scotch) Presbyterians	545
Portuguese Hebrews	449
Moravians	311
Unknown	1,325
Total	3,285,901

The Almanac of Gotha for 1859 gives, however, the present population of Holland as 3,523,823, which shows that the above list is based on an older census, probably that of 1856. It does also not include the Grand-duchy of Luxembourg, which, though it has its own constitution, is governed by the King of Holland, and had (Jan. 1, 1858) 195,028 inhabitants, almost all of whom belong to the Catholic Church. In the Dutch colonies in America there lived (in 1855) 11,764 Protestants, (Dutch Reformed) 30,288 Catholics, 23,747 Moravians, 2,288 Jansenists, 14,674 Pagans. The colonies in Asia contain a population of 16,354,000, and those of Africa about 100,000, most of whom are Pagans.

General News.

FOREIGN.

Arrival of the Africa.

The Cunard steam-ship Africa, Captain Shannon, which left Liverpool on Saturday, the 25th of December, arrived at this port at half-past seven o'clock Sunday evening.

Money was in steady demand in the London discount market, and first class bills were readily negotiated at two and a half per cent. The bullion in the Bank of England was increased £124,628. On the 24th ultimo consols closed at 96¼97 for the account. American securities were in active demand.

The New York and Liverpool packet-ship Isaac Wright was burned in the Mersey on the 23d ult. She had over two hundred passengers on board, all of whom were rescued, but lost their clothing and other baggage.

The American bark Celestia, Captain Howes, from Malaga for Messina, arrived at Gibraltar on the 14th December, with loss of bowsprit, cutwater, and a considerable portion of her rigging, having been in collision sixty miles off Madeira with the steamer Great Britain, bound to Australia

A correspondent of *The London News*, writing from Naples, says:

"The American frigate Wabash, instead of taking in supplies at Messina and proceeding to Naples, as had been expected, went direct to Spezzia, where the Americans seem still to have *un pied a terre*, if I may so speak, of a naval station Hence she is expected in Naples some time in January."

Five ships had sailed with re-enforcements for the Spanish expedition in Cochin China.

The Nord announces that the St Petersburg Commission of Emancipation has terminated its labors. The result is that the advocates of emancipation have triumphed over their adversaries.

From Sweden it is stated that the King's health continued to decline. His appetite and power to sleep were diminishing, and his strength was failing.

From Constantinople we learn that Ali Pasha had tendered his resignation, and Riza Pasha was preparing to follow him into retirement.

It was reported that the Grand Vizier refused to carry out the reforms promised by Fuad Pasha, at Paris.

The Jews of Rome groan under the heavy yoke weighing upon them, and many of them anxiously look for the means of escape from a bondage as bitter as that of their ancestors in Egypt. The Mortara family has received a definite answer to its memorial, that "baptism once administered cannot be revoked." Nor were the parents any longer permitted to see their child, on the plea that when they came it was sick.

The French Government is said to have been surprised at President Buchanan's remarks about the acquisition of Cuba, and to have reiterated its determination not to allow us to have that island, even if Spain should be willing to sell it. So Spain is not to be allowed to do as she shall please with her own. We are about as near to acquiring Cuba as we are to realizing Utopia.

A French military force has entered Switzerland, but for what purpose no one appears to have any idea. The Swiss are very angry, and do not understand what their old guest means.

The court to which Montalembert appealed decided that he had not gone so far as the court gone below said he had, and so reduced his imprisonment term from six months to three. The fine is not lessened.

The French have contracted for 20,000 laborers, or slaves, on the coast of Africa, to be sent to their West Indian possessions, and they are to re-enforce their squadron on that coast, to protect their commerce in negroes.

Letters have just been received in Cape Town from Dr. Livingstone. He has arrived in safety as far up the Zambesi as Tette, and he and his whole party were in perfect health and high spirits. Of his Makololos whom he had left there two years before,—about a hundred and fifty in number—thirty had died of smallpox, and six more had been killed during his absence The remainder were still at Tette, and would proceed up the country with him.

Agricultural societies are forming throughout the Cape Colony, and agricultural implements from the United States are in demand.

The Galway Vindicator states that a survey had been held on the steamer Indian Empire, and that she was pronounced unfit for further service. It was consequently resolved to take out her machinery and dispose of the hull.

Temperance in Russia.—Three months ago, the peasants of the Government of Kovno took in their churches a solemn pledge that they would drink no more brandy. They have kept this promise so well that the sale of brandy in the shops is but one twelfth of what it was, and it is now sold only on the principal routes. Many distilleries have been obliged to give up their business, at least for a time.

The Suez Canal.—M Lesseps, the projector of the grand canal from the Red Sea to the Mediterranean, announces 23,000 subscribers to the stock of his company. He says:

"In France the subscription has exceeded my expectation; it has received its support from the public, which, after all, is the richest of all capitalists. The subscription here amounts to 220,000 shares. Other countries complete the capital required, and in a few days the company will be constituted according to the statute. The directors are already selected. In less than two years, and at an expenditure of less than $3,000,000, a passage will be opened for a portion of the navigation between the Mediterranean and the Red Sea."

DOMESTIC.

Legislature of New York.

OUR Legislature met at Albany on Tuesday, Jan. 4th. Hon. De Witt C. Littlejohn was chosen Speaker of the House. Lieut-Gov. Robert Campbell presided in the Senate The message of the new Governor, Edwin D. Morgan, is a very business-like document. We give a few items of the information contained in it:

"The financial condition of the state is by no means flattering. The funded debt, September 30th, was $30,913,258 77, to defray the interest of which the 'surplus revenue' of the canal and $712,710 74 will be required. The Canal Board have drawn by the present time to the amount of $1,700,000 beyond the ability of the Treasurer to pay, so that above four millions of debt stand against the state for the canals alone, and most of these obligations have been created in disregard of that clause in the Constitution which relates to state debts.

"The railroad companies of the state are 88 in number; with a capital of $74,289,488 98, of which $68,198,758 25 has been paid in. Their funded debts amount to $69,198,758 25; floating debts, $4,548,896 69—making an outlay in their construction of $136,681,690 34. Only 14 companies declared dividends. The Governor recommends the Legislature to inquire what remedy should be applied for the losses which they have suffered.

"The militia, embodying 367,613 officers and men, the organized portion of which, comprising 17,613 officers and men, uniformed and equipped, is divided into eight divisions, twenty six brigades, and sixty-two regiments, is in an efficient condition.

"The amount of capital of the school-fund is $2,551,269 52, which shows an increase during the year of $24,868 28.

"The capital of the Literature Fund amounts to $269,952 12. The amount received for revenue is $16,411 01; which is annually to be distributed to academies, and used for the purchase of text-books, maps and globes, and philosophical and chemical apparatus, for academies.

"The capital of the United States Deposit Fund, being the amount received from the United States, is $4,014,520 71. The amount received for revenue is $248,767 52; which is also appropriated for the annual support of academies, common schools, the state normal school, the instruction of teachers' classes in academies, and for teachers' institutes."

Temperance in Vermont.

THE Temperance agent, Mr. Copeland, publishes an appeal for the new year, stating several grounds of encouragement, such as the formation of youthful Bands of Hope in many places, an increase of preaching on temperance, and the general co-operation of the physicians. He has lectured 179 times in 190 days, and has thoroughly canvassed nearly the whole of six counties. He says:

"In some counties anti-law commissioners have been elected, who have appointed anti-law agents, who sell without stint or discrimination; which proves a serious embarrassment to the work. This appointing men to violate and to defeat our excellent law is a curse and an abomination of a most intolerable character. It is supposed that in some instances where agents have been appointed with a strict regard to the law they have overstepped their bounds, which greatly weakens the confidence of the opposition in the measures of temperance men. In Windsor and Caledonia counties the law is generally respected, and violations prosecuted with a commendable fidelity and promptitude. In one of the hardest towns in Windsor county, *eighteen* prosecutions have been made in a little over two years, and in but one instance was there a failure of conviction. Still men are found in various towns who persist in their clandestine operations to break down the law. I found but two or three places in Windham county where any effort had been made to enforce the law for some years past. In that county, it is supposed that nearly all the hotel-keepers sell freely, if not openly. In one town of 1,400 inhabitants, I found not only three rum selling taverns, but three *cider-brandy distilleries*, pouring forth their streams of alcholic fires to be consumed by the deluded, who are in turn consumed by those same fires. In an adjoining town a large rye and corn *whiskey distillery* is in process of erection, which will consume fifty bushels of grain per day. As might be expected, intemperance is fearfully prevalent in those sections. I have been surprised at the prevalense of delirium tremens. I should judge that in a majority of the towns that I have visited for the past few weeks, cases of that horrible disease have been brought to my notice. I have found generally an alarming amount of dissipation among young men; young men of all classes, from the lowest to the highest families of wealth and respectability. In some towns, I was told that nearly all the young were tipplers, and many even were drunkards. This is a painful fact, in view of which, many temperance men are beginning to be alarmed, and to institute means to turn back this tide of ruin Yet a great many lack courage to brave and beard the lion. Such, in many towns, is the weight of public sentiment, or the indifference of would-be respectable temperance men, that the true friends can accomplish but little, and that little is done at the hazard of their position in society, and at a pecuniary loss Some of the best friends of the cause have been nearly ruined in business, and their hearts sink within them And certain it is that in very many towns there is a settled and determined policy to trample in the dust all efforts to elevate and save those who have fallen by the demon alcohol I am sorry to learn that very many of the lawyers, in some counties a very large majority, are anti temperance men, loving, as is supposed, the drink themselves, and the litigations that grow out of intemperance."

Long Island Sound Steamer Ashore—The steamboat C. Vanderbilt, while on the passage from New York to Stonington, on Tuesday morning, went ashore at Race Point, Fisher's Island, during the thick snowstorm that prevailed at the time. The passengers and mails were saved, but it is expected that the vessel will prove a total loss.

Vengeance.—In Portland, Oregon, recently, a bridegroom, Mortimer Stump, was killed by his father-in-law, Danforth Balch, a farmer. The young gentleman eloped with Balch's daughter, and married her. The old man laid in wait for him, and shot him.

Festival for Idiots.—A pleasant Christmas entertainment was given to Dr. Brown's School for Idiotic Children, on Christmas Eve, at Barre, Mass. It consisted of tableaux, music, and a "Santa Claus" adventure, whose character was beautifully sustained by one of the pupils of the Institution.

Negro Sailors in Florida—The law requiring the incarceration of free negro sailors in all the ports of Florida during the stay of the vessel to which they belong, has been repealed by the Legislature now in session.

Kansas.—A quorum of the Kansas Legislature met at Lawrence on the 3d inst., and adjourned to Lecompton, where they were to organize.

Accounts from the territory indicate that civil war is likely to be renewed. It is stated that Hamilton, the leader of the band of ruffians who committed the horrible murder at Choteau's Trading Post last May, has again taken the field, and is committing new outrages. The defense of the inhabitants against this invasion from Missouri having been wholly neglected by the Federal authorities, has been taken in hand by the very Captain Montgomery whom, according to recent accounts from Washington, the Government are determined to arrest and try as a murderer and robber. Gov. Medary has ordered four companies of dragoons to the scene of warfare, and has called out the militia in Linn and Bourbon counties, and has sent for arms and ammunition.

Camels for this Country.—Mr. Machado of New York has gone into the business of introducing camels into the United States, with a view of their introduction not only for the use of the army, but for agricultural purposes. Mr. Machado has already imported one hundred camels into Texas, and has brought a dozen of them to New Orleans, where he at present is.

The Late Commodore Perry—There is now on exhibition at Tiffany's a magnificent silver candelabrum, just received from China. It was to have been presented by the American residents of that Empire to the late Commodore Perry, as a recognition of his services in the East, but death overtook the gallant officer before he received this well-meant tribute. The testimonial has in consequence been presented to Mrs. Perry.

The St Lawrence—The ice bridge over the St. Lawrence, connecting Montreal and Longueil, was firmly established on the 31st ult. As the mercury was 16° below zero, it was believed the bridge could not be disturbed before spring.

Body-Snatching.—A case of body-snatching recently occurred at Troy. A corpse was disinterred by some parties who wished to used it for dissection. Traces of foot-prints were found around the grave, and suspicions excited that the body had been removed. After some investigation, the body was found in a room over a grocery-store, already partly dissected. Great indignation was aroused, which the Mayor quelled by promising that the law should be enforced against the offenders.

A New Dodge.—A gay young gentleman, in St. Louis, Mo., entered a daguerrean establishment a few days ago, and prepared to be done in the highest style of art Pending the preliminary arrangements, he suggested that he would look better if he had a gold chain on, whereupon the operator kindly lent out his watch and accompanying pendant, which he handed over with a very patronizing air. The likeness was taken, the plate removed from the instrument and taken to the darkened chamber, when the gay young gentleman took his hat and departed, forgetting to leave behind him the watch and chain.

Something New.—A few nights ago, Dr. Cole of Boston was called upon by a stranger to visit a sick person in a part of the city some distance from his office. The doctor went on his mission, when the stranger again called at the doctor's, and was asked in by the servant to await his return. He was shown into the office, where he speedily removed from a desk securities and moneys of the value of $2,700, with which he made off A man named Tucker has been identified as the party who had visited the doctor's

THE INDEPENDENT.

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The Independent.

NEW YORK, JANUARY 13, 1859.

GOD'S FAVOR THE CROWN OF LIFE.

In all right plans the crowning element of prosperity and success is the favor of God. Whatever subordinate agencies or secondary laws may contribute to this result, the one central and controlling fact is the blessing of God. In harvest-time the Psalmist sings—"Thou crownest the year with thy goodness." God's goodness enriches and glorifies the year as with a crown. Not the revolving seasons, the plenteous harvests, the stirring or fruitful incidents of a year, make it rich or memorable, but God's goodness manifested in the realms of nature, of providence, and of grace. We may have all that natural laws can produce for our good, but this does not come to us crowned and exalted with moral beneficence till we receive it as the gift of God. We may reap all possible advantages from passing events, from material improvements, from social changes, and the general progress of the world, but these do not come to us crowned with royal beauty and munificence until we discern in them the goodness of God. So long as we confine our vision to mere natural laws, we keep ourselves upon the level of the animal creation, which never look above their instincts and the supply provided for them—which never go back to the sources or causes of things in themselves or in the world around them. So long as we look merely to human agencies in the events of life, we keep ourselves upon the level of the temporal and the finite, never rising higher than the measure of human imperfection and frailty. Our spiritual nature, that which is our proper personality and dignity, that which makes man himself the crown of this lower world—this finds no worthy recognition of itself in the mere working of natural laws or of human agencies.

But when the same things come as gifts of a personal God to us as his children, when we see God the actor and nature the mere vehicle and executor, when we see God the planner and disposer, and men but the agents and instruments, when we see God the giver, and nature and man only the distributors, then the self-same gifts come to us crowned with heavenly glory—the gold that has been smelted, and rolled, and hammered, and pressed, and cut, comes under the die at last, and is presented to us bright with the impress of the king; then, though we lie down at night with only our staff and wallet for the morrow's journey, with nothing but a stone to rest upon, and nothing but the sky to cover us, the ladder which no substance of nature has furnished and no hand of man has wrought, comes down to us from heaven, and angels descend with God's blessings upon our head. Then even the common blessings of life come with a benediction from the Father of lights; then no good is traced to nature or to man alone, but through all the machinery of second causes and all the speculations of physical science the heart feels that every good gift is from above; and as the seasons come and go leaving the lap of nature filled with plenty, while the hand gathers the bounty, the heart looks up to say, Thou crownest the year with thy goodness. So shall this year be crowned for all who truly seek and duly acknowledge God.

MONEY AND MORALITY.

The Nassau-street Administration having thrown away some of the fundamental principles of morality in order to retain their Southern trade, are endeavoring to make up for this sacrifice by boasting their gains in money during the current year. The semi-official journal of the Administration announces with flaming capitals that there has been "no falling off, but great gain" in the receipts of the Nassau-street Tract Society. "Let the Church hear and know," quoth the organ, "that the receipts of the American Tract Society were greater by Seven Thousand Dollars in 1858 than in the corresponding months of 1857." It is but a few days since *The New York Evangelist* made an announcement as follows:

"Rev. Seth Bliss, late of the Boston Tract Society, has recently been canvassing Virginia, with considerable success, having obtained $1,500 in Richmond alone. While some fifty Congregational associations of the North and West have repudiated its action, and withdrawn their contributions, it has received such unusual contributions from the South, that its receipts lack only $16,000 of coming up to those of last year at this time."

These two statements do not exactly tally; yet we presume that *The Evangelist* had access to the same sources of information which are open to *The Observer*. Such paragraphs are industriously manufactured at the Nassau-street office, in order that "the power of the press" sanctified or unsanctified, may be used to rally its sinking fortunes. That within a fortnight, and this just at the close of the year, when business men are most reluctant to give, the receipts from *donations* should have advanced $23,000—from 16° below to 7° above the freezing point of 1857—is altogether incredible. We presume that the statement in *The Evangelist* had reference to donations only, while that of *The Observer* is based upon the total receipts for the nine months ending Dec. 31, 1858. These were for publications sold $164,127; and in donations and legacies $70,899. The total receipts for December were $93,121, being $23,000 more than the total amount of donations and legacies in nine months. In the month of December the Nassau-street house always does a brisk trade in those fancy books which *The Observer* thinks it ought not to publish. A comparison of the receipts as above reported with last year's receipts, shows that this vaunted increase has not been mainly from the donations of the churches. But admitting all that is claimed, this increase of funds suggests several considerations worthy of note.

1. It is in part the natural compensation of returning prosperity for the losses of 1857. The months which are made to offset each other are months of commercial confidence and activity against months of depression and panic.

2. All the churches having been increased and invigorated by the revival, it is to be expected that those churches in which the Nassau-street Tract Society is a regular and undisputed solicitor, will contribute more this year than last. Many new contributors know nothing of the questions in controversy in the Society.

3. Not a few individuals and churches disapproving of the Ephesian verdict at Lafayette place, still cling to the hope that the Nassau-street Society will be reclaimed to the principles of Gospel morality, and therefore continue to contribute to its funds under protest. This hope is fostered by certain officers and agents of the Society, who whisper that as soon as quiet is restored, a very quiet tract on slavery will be quietly issued from No. 150 Nassau street; indeed it is confidentially hinted that, by way of atoning for complicated blunders about the "Duties of Masters" and "Sambo and Toney," a *judicious* tract will be prepared by a member of the Publishing Committee, and its date and authorship fixed beyond all question. This suffices to get money once more from certain old contributors.

4. Some who were clamorous for the retraction of moral principle made last May, feel bound to back up their votes by increased subscriptions. This will answer for a year or two, but we advise the Management not to count too largely upon the increase of "spunk-money."

5. The South is beginning to atone for past delinquencies. We are particularly gratified at this result. We have always entertained a higher opinion of the ability and liberality of the South than has been given by the colporters of the Nassau-street Society and the Secretary of the Southern Aid Society. We do not doubt that the South is fully able to carry forward the work of evangelization within its own borders, nor that if thrown upon its own resources, it would do this more thoroughly and satisfactorily than it can be done by a hired agency from the North. It seems, however, that the South is not prepared to emancipate itself from dependence upon the North. It was necessary that the ex-Secretary of the original American Tract Society at Boston should visit Richmond and Charleston to remind the slaveholding interest of its obligations to the junior Tract Society whose office is at 150 Nassau street. If the Christian people of those Southern cities had raised this money of their own motion, they might have had the whole of it to expend upon their respective fields, instead of giving at least thirty per cent. of it to the support of a Northern agency. If the Christian people of Virginia and South Carolina would make their own arrangements to supply the destitute population of those states with good religious reading, buying tracts and books in New York, Philadelphia, Baltimore, or wherever they can be procured to the best advantage, they would be able to conduct the work of colportage with better judgment and economy than it is managed by the Nassau-street corporation. Of course this would deprive that corporation of its central power as the head of a universal diocese of uneducated preachers.

But this boasted income does *not* include the $2,000 just raised in Hartford for *the* American Tract Society at *Boston*; it does *not* include a nearly equal amount collected in New Haven for that Society; it does *not* include the legacy of $1,000 in Mr. Ellsworth's will, which having been originally designated to the Society in New York, was transferred to the Society at *Boston* by a codicil written since last May. One lawyer in Hartford has recently been called to alter *three* wills in favor of the Society at Boston in place of that in New York. And what does all this money weigh against such principles of morality as Dr. Hawes declared at Hartford? That one speech weighs more heavily than gold against the apostasy of the Nassau-street house from its own first principles. Said Dr. Hawes:

"I cannot give my support to a Society which professes to publish evangelical doctrines and sound morality throughout the world, and then ignores, decidedly and pertinaciously, one of the greatest abominations in this or any other land—as Wesley called it, the 'sum of all villainies'—declaring that it will not publish a single page on the subject, though that page be taken wholly from the Bible itself. I think this is wrong, very wrong, and decidedly hurtful to the cause of sound morality throughout the country. I cannot have anything to do with it. I did hope that the New York Society would change its course, and avoid the necessity of two distinct Societies here and elsewhere throughout New England. I dreaded the separation from old friends. I predicted this state of affairs two years ago, and now that it has come to pass it is but the beginning of the end.

"After the Committee of Fifteen selected in 1856 had unanimously agreed upon a settlement, and after the Society had unanimously sanctioned their report, its officers deliberately refused to carry out its will, and, to speak mildly, by a very *curious* set of measures, substantially procured the revocation of the resolutions of 1857.

"We concede to others what we claim for ourselves, the right to act in accordance with our convictions of duty, and give our money where we are sure that it will be well used. I sincerely hope that we may separate in good feeling, but I am set, eternally set, on grounds of immutable principle, against a Society which ignores a part of God's Word and refuses to dispense it to those perishing for the lack of its support."

OUR DUTY TO SOUTH AMERICA.

Politicians and adventurers are looking with wistful eyes toward the southern portion of this continent. The proposed military protectorate over a portion of Mexico, the renewed attempts to invade Nicaragua, the naval expedition against Paraguay, are but partial developments of a grand scheme of aggrandizement which would absorb not Central America alone, but finally South America, state after state, in one centralized empire. Our duty as Christians and patriots is to oppose and if possible defeat these schemes. And for this we must be upon the alert, or before we are aware of it, the annexation of Texas and the Mexican war will be repeated upon a wider scale.

But we owe to Central and South America another duty, which as Christians we have strangely neglected. While our sympathies, prayers, and contributions have gone forth freely to the pagan world, and to the Mohammedan and nominally Christian populations of the East, those our nearest neighbors, in whose political fortunes we have taken a lively interest, have been almost abandoned to the influences of Romanism. Is it not time that we should care for their souls? Indeed must we not make haste to send the Gospel to every accessible point in South America, before the name of American shall have to become a reproach over all that continent? Ought not the missionary to be at his post before the diplomatist and the filibuster shall have awakened distrust and jealousy in all the South American states?

But how far is South America accessible? That *Chili* is open to judicious measures for the propagation of a pure faith, is abundantly proved by the experience of Rev. David Trumbull at Valparaiso. In *Buenos Ayres* a few missionaries of the Presbyterian Board (O. S.) are laboring without molestation and with good encouragement. But it is in *New Granada* more especially that "a great door and effectual is opened" for the Gospel, though there are "many adversaries." *The Home and Foreign Record* for the present month contains an exciting and hopeful narrative of the labors of Rev. Messrs. Sharpe & Pratt, missionaries of the Old School Board, at Bogota. The constitution of New Granada and its treaties with England and the United States, guaranty religious toleration to the fullest extent; and the present Government is disposed to protect the missionaries. But the Roman Catholic hierarchy have stirred up the populace to annoy the missionaries by breaking up their meetings, and assailing their houses with stones and other missiles.

Rev. Mr Sharpe writes under date of Oct. 25th:

"There was written during the night on the white walls of the houses along the streets, with charcoal, such sentences as these: 'Down with the school,' 'Death to the Protestant clergy.' The Vice-Archbishop, a few days ago, addressed a pastoral letter to the people, in which excommunication was threatened against all who should attend our preaching and school. But all these annoyances have operated in our favor instead of against us. People who before stood aloof from us, have come and expressed their sympathy with us, and those who came before, are more determined to come than ever. So that at preaching yesterday, there were present about one hundred and fifty altogether, so that our room and corridor were crowded with people, the most of whom had to stand. We had to close the front door to prevent any more from coming in, and a good many that came in went away again, because they could get no comfortable place to see and hear. All that were present listened with the greatest respect and attention. There were present some of the most respectable people, and some of the roughest. There were great knots of people all along the square in front of our house. But there was no disturbance of any kind. Several of the police were present to keep order. We are assured that there will be a still greater number present next Sabbath. We are very sorry that we cannot find accommodations for the crowd of persons that come, because a great many who have come, and have heard, the precious news of a free Gospel preached, have said that it was good, and desired to bring their friends also. They get to see that instead of being *Jews*, we are Christians in worship and practice. Where these things will end we do not know, and only he who knoweth the end from the beginning can know."

Ought not the churches in the United States to make South America a special field of evangelical effort? Ought not young men to go thither as eagerly as to any portion of the great missionary field?

THE NORTH AMERICAN ON MISSIONS.

It is well-known that Unitarians as a body have not entered into the work of foreign missions, or manifested any great cordiality toward those who are engaged in that work. Not holding such views of the universal sinfulness of man and his need of atonement as would urge them to seek the salvation of the heathen as guilty and perishing souls, they have looked rather to Christian civilization than to the preaching of the Gospel for the amelioration of mankind. Though Unitarians as a body have not adopted the tone of contempt in which *The Westminster Review* indulges, yet when they have spoken charitably of missions, it has been as the well-meant but misdirected enterprises of enthusiasts. Yet there are some among Unitarians—and their number of late years has increased—who with Christian magnanimity honor the faith and zeal of those who go to the heathen with the message of salvation, and who accept the fruits of their labors as a testimony of the divine favor upon their work.

A grateful instance of this is found in the last number of *The North American Review*. This Review, indeed, should not be regarded as an organ of Unitarianism; for its pages are open, without sectarian restraint, to dignified and graceful scholarship. This has been true especially since it came under the judicious and vigorous administration of Rev. Dr. Peabody of Portsmouth. But the historical associations and traditional leanings of this venerable Quarterly are toward the "Liberal School" in theology; and it has not been wont to avow a sympathy with views and measures originating with and sustained by the so-called "Orthodox." Of late years, however, we have observed in *The North American*, especially in its "critical notices," a spirit of candor and a discriminating judgment toward Orthodox publications, altogether praiseworthy. These have been noticed without sectarian prejudice, in the spirit of broad scholarship and of a true catholicity. The January number of *The North American* contains an elaborate review of the Memoir of Rev. David Tappan Stoddard. This is elegantly written, and in its chaste and compact style may be regarded as a model of literary criticism. It presents in simple and graphic language the outline of Mr. Stoddard's life, and the salient points of his character, dwelling with emphasis upon his mental and personal culture as adapting him for his missionary work. But more attractive than the style of the article is its genial and cordial tone with regard to Mr. Stoddard's missionary labors. We must give our readers the privilege of somewhat lengthy extracts. After describing the labors of Mr. Stoddard as an instructor, the Reviewer proceeds:

"But, in whatever labors he was engaged, he never lost sight of the great end of Christian conversion and discipleship. And in this he was richly blessed. Often his days were passed, and sleepless nights employed, in personal conference with one after another of his pupils, as they were aroused to a vivid sense of their need of salvation, oppressed by the burden of conscious sin, and earnestly seeking the hope that is full of immortality. There occurred under his ministry and that of his colleagues several seasons analogous in all their most hopeful features and their most gratifying results to the revivals of religion in Protestant Christendom. The awakening voice was first heard in the schools, and thence propagated through the surrounding villages, till those who had cast the precious seed into the soil, with anxious thoughts of a remote and slowly maturing harvest, could hardly ply the sickle fast enough for the ripening sheaves. If ever man had joy which angels might envy, such is the gladness poured forth in touching eloquence by Mr. Stoddard, as he reports these seasons and numbers up these trophies of his toil in letters to his friends and the Missionary Board at home. Who can read the narrative of what took place in the village of Geog Tapa, and doubt that the missionary enterprise is equally the sacred duty and the priceless privilege of those who know for their own hearts and lives the blessedness of Christian faith and piety?"

The Review then quotes the account of this great revival given on pp. 226-229 of the Memoir. Surely no higher testimony could be given to the missionary character and work than *The North American* has recorded in the passage above quoted. In describing Mr. Stoddard's death *The North American* quotes as a part of the narrative the following sentence from the Memoir: "Eleven years before, on that very evening, he was rejoicing over the first converts of the first revival, and pointing awakened souls to the cross of Christ; and perhaps some of those souls were among the blood-washed throng, who waited to convey his ransomed spirit to glory."

In summing up the life and character of Mr. Stoddard, *The North American* remarks as follows:

"Were it the sole result of the missionary enterprise to nurture such Christian heroism, to develop in strength and beauty such truly great souls, to bequeath to a groveling and mammon-worshiping generation such glorious examples of a higher life, of disinterested love, and generous self-sacrifice, it would be worth all the cost expended upon it, and the precious lives which have been yielded up to its protracted martyrdom. It has demonstrated as no other portions of modern history have, the joy giving power of religious faith, the independence of the soul of man on its surroundings, its sufficiency with the grace of God for its own happiness. But this is not all. The results of this evangelic labor are beyond estimate, except by the Omniscient Mind. Numerically, they may fail to satisfy the commercial spirit of our times. The expenditure divided by the number of converts would no doubt show that a convert costs more than a slave,—perhaps not more than it costs to kill a man in battle; all the missionary establishments in the world might be sustained for several years by the money wasted in a single campaign. But it must be remembered that in a heathen or semi-heathen population, a sunken foundation, must be laid before the superstructure can arrest the indifferent eye. There are languages—often a debased patois, a mongrel tongue—to be learned without grammar or lexicon, and then to be made available for the uses of instruction. Sometimes an alphabet must be created. Elementary treatises on the language and vocabularies must often be written out. Then comes the work of translation, slow, tentative, perplexing. Then there is a hold to be gained upon the respect and confidence of an unimpressible people. And after all the chief reliance must be placed on the training of children and youth, who must be separated from native associations, kept strictly under Christian influence, and formed by the labors of years for future usefulness as agents in the evangelization of their race. On many stations the foundation is broadly and durably laid, and the superstructure already appears. On others it is enough for faith and hope that devout men and saintly women adequate to any labor within the scope of human ability, are giving their best strength to the work. Skepticism and cavilling as to its feasibility are unworthy the Christian believer; for it is implied in his belief that Christianity has for its author the Creator and Father of the human spirit, and if so this one must be adapted to the other. On the Christian theory the Christianization of the race is a possible achievement. All honor then, and a fervent God-speed, to those who have consecrated themselves to its realization."

There could hardly be a more effective answer than this to the cavils of *The Westminster Review* at the work of modern missions. *The North American* appreciates the inherent difficulties of that work, and measures its results by the true standard. The friends of missions will gather new strength and encouragement from such a judgment proceeding from such a source. *The Review* adds:

"The entire volume proffers numerous claims to an extended circulation. It is of value as comprising much of the history and an elaborated view of the present condition of an interesting people, with many important details in topography and physical geography. It takes strong hold upon the reader as the record of a mind of signal strength and beauty, and of the highest culture. As a Christian biography, it presents the interior life of an eminently pure and true and close follower of the divine Master. As a memorial of missionary labor, it is adapted to infuse new confidence in the enterprise, to nourish the spirit of Christian philanthropy in the churches, and to raise up those who may fill the places of the departed, and urge on the work for which they lived and died."

We learn that a copy of this Memoir has been presented to every member of Andover Theological Seminary. May it influence many to imitate the holy faith and zeal of the Nestorian Missionary.

AN OLD TEACHER.

Probably there is no educated man who does not remember with a distinct and special affection some one among his early teachers. He may have had many instructors at school, in college, and in his professional studies, and he may gratefully acknowledge what each of them has contributed to the development of his powers and to the formation of his mental habits, but probably there is in his memory some one distinguished above the rest and honored with a sort of filial gratitude.

It is our established custom not to admit into these columns anything personal to the writer. But to-day we venture to deviate from our custom in that respect. The writer of this article has a personal interest in the announcement of the death of Mr. John Witter as given in the obituary record of to-day.

Who was he? The name, *Johannes Witter*, is found in the triennial catalogue of Yale College among the graduates of 1812. It is not printed in those *literæ majusculæ* (small capitals) which distinguish the names of such graduates as have attained a certain hight of political eminence, nor yet in the humbler italics which signalize the names of such as have been ordained to the ministry of the Gospel. It has no appendix of academic or literary honors, save the two abbreviations *Mr. Tut.*, the first signifying that he was "Master of Arts," the other that he once was tutor in the college.

Mr. Witter was simply a scholar and a teacher, useful without celebrity, and contented with his usefulness. In college he was among the foremost scholars of his class. His first employment after leaving college was in the Hopkins Grammar School at Hartford. After three years of earnest labor there, he returned to college in the office of tutor. At the commencement in September, 1817, he resigned his place in college and accepted the preceptorship of Bacon Academy in Colchester, Ct., which he had declined two years before, and to which he was then a second time invited. We may hazard the assertion that he had no ambition for anything higher in this world than thus to preside over the institution in which he had himself been fitted for college under the instruction of John Adams, afterwards principal of Phillips Academy in Andover, and still surviving at a very advanced age in the state of Illinois. If he had ever cherished any higher aspirations, they had probably been extinguished by the years of pain and nervous depression which had already passed over him.

After several years of service at Colchester, he removed to Plainfield, only a few miles distant, and undertook the somewhat less laborious charge of a similar institution there. In 1845, the present writer, who had been one of his earliest pupils, and who had seen him, till then, only once in five-and-twenty years, attended the General Association of Connecticut, and, with some others who had been his pupils, enjoyed the hospitality of his dwelling. He had wholly relinquished his work of teaching, we know not how many years before, and was cultivating the few acres of his homestead. It was a satisfaction, not only to renew our acquaintance with our old schoolmaster, and with him to revive the memory of our schoolmates—so many of them dead, and of our schoolboy days—so far behind us; but also to find that he whom we had feared and loved, when with the ferule in his hand (the traditional symbol of his magisterial authority, and not an unmeaning symbol) he ruled that little empire,—was still the same, as modest, as exact in speech and manners, as full of reverence for learning and learned men, and with the same slight touch of pedantry—always becoming in a teacher of the learned tongues,—as when we stood before him to recite the first colloquy from Corderius. And certainly it was no surprise to us to find that he was not only a beloved brother, but an honored officer in the church of Christ.

He has had his share of this world's sorrows, in addition to all his years of infirmity and pain; but he has gone to be with them who have come out of great tribulation, whose sorrows have fled away for ever.

Such a life as his makes little noise in the world. The death of such a man, at the age of seventy-three, makes no great vacancy as seen by the great public. But to us and to many others, his death is the sundering of one more tie that bound us to our childhood. When those who shared with us the personal memories of long ago, are passing away in swift succession, we feel that we are growing old. When the father and mother that remembered so much more than we of later dim years where our personal reminiscences begin have gone to the dead—when the nearest sister or brother, whose memories of childhood were so intertwined with our own, is gone—when playmates and schoolmates are gone—when the teachers who made us conscious of our intellectual capabilities, and trained our minds to the pursuit and use of knowledge, are gone—we feel, with new distinctness, as the treasure of our early remembrances becomes more and more exclusively our own, that "our life is a vapor."

ROMANISM IN THE UNITED STATES.

We have before us the Metropolitan Catholic Almanac for 1859, published by John Murphy & Co. of Baltimore, under the sanction of the Provincial Council. From the "summary of Catholicity or of *Religion* in the United States," we gain some valuable information as to the progress of Catholicism. Taking the term of forty years—since the erection of the see of Baltimore into an Archbishopric—we find that in 1808 there were in the United States 2 bishops, 68 priests, and 80 churches, *i. e.*, church-edifices. Ten years later there were 10 bishops, 232 priests, and 230 churches. At the close of the next decade there were 17 bishops, 482 priests, 454 churches. In 1848 there were 27 bishops, 890 priests, 907 churches. At the present time there are 45 bishops, 2,108 priests, 2,334 churches. The compilers of the Almanac refrain from estimating the Catholic population of the United States, on account of "the intrinsic difficulties" which the subject presents. But when we consider the immense tide of emigration which has flowed in upon the United States during the last thirty years, the ratio of increase in priests and churches is by no means startling. According to the Year-Book the number of Congregational pastors now in the United States is 2,300, number of churches 2,800. This is for one denomination only, yet it exceeds the Roman Catholic summary for the whole country. The New-School Presbyterian Church numbers 1,600 ministers and 1,700 churches. The Methodist Episcopal Church has 6,500 traveling preachers, 7,500 local preachers, and 9,000 church-edifices.

We are surprised at the comparative insignificance of the Diocese of New York. Archbishop Hughes has so long been the bugbear of ecclesiastical and secular politicians, and such fabulous influence and power have been ascribed to him, that one might well expect to find the center of Catholicism to be at his cathedral residence. But the following schedule of dioceses according to numbers, dispels that illusion and reduces the Archbishop to a seventh-rate power in his own Church.

Dioceses.	Churches.	Priests.
Milwaukee	189	192
Philadelphia	153	142
Cincinnati	1,123	114
Albany	118	84
Buffalo	102	106
Baltimore	198	127
New York	78	124
Cleveland	79	57
New Orleans	73	92
Pittsburg	74	79
Chicago	73	65
St. Louis	68	120

We have heard huge stories of the amount of money yearly sent to this country from Europe for the propagation of the Catholic Faith. It appears that in the year 1857 the "Institution of the Propagation of the Faith," whose center is at Lyons, remitted to this country 541,423 francs, say $100,000, being only one-seventh part of the income of the Society for that year. Last year a single Protestant Institution, the American Home Missionary Society, contributed $200,000 for the support of an evangelical ministry in the United states. The contributions *to* the Propagation Society from the dioceses of the United States in 1857 amounted only to $33,000, or one-third of the sum expended in this country. Of this the *diocese* of New York contributed but a little over $3,000, no more than single churches like Mercer-street, Madison-square, the Church of the Pilgrims, give yearly to Foreign Missions. Twelve Congregational churches in Boston have just given $28,000 to the American Board, of which $7,000 were given by a single church, the Essex-street.

One fact connected with the administration of the Propagation Society at Lyons, is worthy of special attention. In 1857 the total receipts of the Society were in round numbers $749,000. Of this sum $40,000 were expended in the publication of the Annals, in different languages; and only $6,000 were paid for "the expenses of management in France and abroad"; leaving more than $700,000 to be applied directly to the missionary work of the Society. There is a lesson here for institutions nearer home.

We add the following item for whom it may concern: "American Catholics traveling in Europe feel the want of information as to the places at which priests, versed in the English language, hear confessions." Then follows a list of confessors in various Continental cities. If the Roman Catholic Church thus provides for its members in strange lands, ought not Protestant Americans to maintain evangelical worship in every principal city of Europe?

CHURCH-BUILDING ONCE MORE.

The question of providing houses of worship upon such a basis of expenditure that persons of moderate income can afford to hire pews or seats, is engaging widely the attention of the religious press. The throng at the Academy of Music every Sabbath evening, the unprecedented demand for sittings in Plymouth church at the annual renting last week, and the marked increase in the attendance upon all the churches of the city, show that there is in the community at large a disposition to seek the word of life. Christians should meet this state of things by giving freely and heartily, as unto the Lord, for paying off church-debts and for building houses of worship upon a scale which will insure self-support at a low rate of pew-rent. On this point *The Evangelist* has cordially adopted our suggestions; and *The American Presbyterian* says:

"*The Observer* proposes a very large church, or churches, with half or nearly half the sittings free; the remainder very cheap. *The Independent*, rightly as we suppose, thinks that this will not meet the case. It thus goes to the root of the evil very forcibly, as we think, by stating that churches are built in cities on financial instead of benevolent principles. It takes the ground boldly, and we are most happy to agree with it, that there ought to be no private property in churches, no sold pews or anything of the sort."

The Am. Presbyterian adds: "The principles are simple; large churches, out of debt, no private property in them, rentals moderate, a pew for every family."

BOOKS FOR ARMENIAN PREACHERS.

The native preachers among the Armenians are generally men of good talent and respectable education. They have enjoyed a special training in Biblical Theology in the Seminary at Bebek. But in order to keep up the habit of study which they have acquired, and to make progress in Biblical knowledge, they need expository works such as are found only in the English language. Of the utility of such books and the demand for them Rev. Dr. Dwight of Constantinople writes to a friend in this city:

"Mr. Schauffler encourages me to hope that I may procure from Christian friends whatever books may be needed for our native preachers in the English language. The salaries of our native preachers are small, and they are really unable to purchase for themselves. The most valuable book that can be put into their hands is 'Barnes' Notes,' especially on the New Testament. I could dispose to advantage of several complete sets of his Notes, if I had them;—if I had a dozen sets, they would all come into excellent use. His Notes on the Old Testament are also desired, and other religious books."

In addition to these we would mention Dr. Hodge's notes on Romans, Ephesians, and Corinthians, and Dr. Alexander's on Mark and Acts. Mr. Stoddard found that theological works were too abstract and technical for the Nestorian mind, and we presume the same difficulty would be found among the Armenians. One of the very best books for these oriental preachers, is Dr. Thomson's "Land and the Book." At least twenty copies of this should go to Constantinople.

Any person disposed to respond to this appeal of Dr. Dwight, may send books or money for this purpose to the care of A. Merwin, Bible-House, Astor place, New York, who will see that the books are forwarded to Constantinople.

ILLINOIS COLLEGE.

Some time ago we announced the completion of the endowment of Illinois College by the united efforts of friends at the East and at the West. In this movement the West itself did nobly, even going beyond the amount originally asked for by the Trustees of the College. The catalogue of the College, just issued, shows that parents and young men at the West begin to appreciate this institution and the facilities which it affords for a thorough and liberal education. A comparison of three years gives the following result: On the catalogue of 1856–7 there were 94 names. On that of 1857–8 there were 118 names. The catalogue for 1858–9, which I now send you, exhibits 160 names, showing an increase of 66 students in two years, and of 42 students in one year. These facts indicate the steady growth of the institution in popular favor and in prospects of future usefulness. Every donor to its funds will rejoice that he has helped to place it on so good a foundation.

A Hint to Dyspeptics.—There is no such promoter of dyspepsia as heavy or sour bread; and yet in multitudes of families, under the auspices of newly-imported Irish cookery, such bread is the rule rather than the exception of daily food. The chief cause of this is the difficulty of procuring good yeast, especially in the cities. But a year's trial of the "*What Cheer*" yeast cakes satisfies us that with this preparation always on hand, no family need suffer the infliction of poor bread. We regard the manufacturer of those yeast cakes as a public benefactor. They may be procured at No. 534 Broadway of Mr. S. W. Smith.

Commercial and Financial.

The New Year.

The year commences with a vast amount of resources unemployed, and with prospects of but a very slow and gradual increase in business activity. Our Western states afford the best scope for improvement, for there the depression has been and is greatest. Money is scarce there, and will return the greatest interest on its employment when credit and confidence return. The large cotton crop of the South is in demand abroad, while the cereal crops of the West are without this stimulus. The trade of St. Louis is greatly on the increase, and the two territories of Kansas and Nebraska, rich in the best lands, and the former in the precious metal, are attracting the working energies of small capitalists to great advantage. In a very short time, these two territories, so favorably situated in regard to climate and to the character of their land, being more rolling than prairie, will add largely to the productive power of the country. In all the sea-board cities and those of the Gulf, money is in great superabundence; but except in the hands of capitalists it is scarce, and its circulation continues inactive. This is symptomatic of an unproductive industry. The industrial powers of the country are cramped and need some stimulus. Everybody believes that the stimulus will come, but how or when nobody can say. The spring activity it is not expected will show any great elasticity, though there will be some improvement, and another harvest has probably to be gathered before our resources will be put to use. The mere cash-basis system cannot do for a large and powerful commercial community. For any great revival there must be extended credits on a sound basis. The navigator made little progress while he confined his craft to trading along shore, but when he boldly put out to mid-ocean and crossed it, then his full energies were roused and his rewards were realized. This creeping timidity is something very different from the caution which should ever preside in business. Credit, however, will expand but slowly; but until it does we cannot look for that increase in business and that employment of industry which shall revive our dormant energies.

Business cannot be called good which does not employ all the labor of the country, and return remunerative gains to the employment of its capital.

Money Market.

The supply of money on the market has greatly increased since New Year's day, and large amounts are held unemployed. The rates for short and call loans are 3 to 4 per cent, many sums being loaned at the lower quotation. The bank returns show a great increase of specie, and another half-monthly remittance from California has been received, while the exports are falling off, and the Southern demand has ceased,—the New Orleans banks showing a decrease. The amount of specie held by our city banks is $29,200,000, and by those of New Orleans $16,000,000. The deposits have increased to $93,000,000, but these are in great part the result of the increase in the discounts and loans by the banks. There is little doubt but that the supply of money will be further largely increased. The great increase in the receipts and exports of cotton alone insure this. We are approaching the period when sterling exchange rates at the lowest point. The California receipts of specie can hardly fail to occasion an accumulation of specie, some ten, perhaps twenty millions of dollars more, before any reaction takes place. When this is more clearly seen than it is now by the many, there will very likely be more speculation in the spring business than is supposed. However, the fact seems patent to all that a further heavy accumulation of unemployed money must take place. What that will lead to can only be inferred. Caution at present still prevails.

Foreign Exchange.

This market has further declined and is still declining. The leading bankers ask only 109¼@109¾ for sterling bills, the quotation of 109¾ mostly prevailing. There are more Southern bills in the market. France are also 5.16¼@5.18¾ per dollar. The New Orleans banks hold a large amount of foreign exchange, which they offer sparingly; but the continued accumulation of bills by the large cotton shipments must bring about lower rates. The month of February is the most active of the year generally for cotton shipments. This season the exports are larger than usual at high prices, and the supply of bills will be in proportion.

Foreign Markets.

The Bank of France holds 106½ millions of dollars in specie, and its rate of discount is 3 per cent. The Bank of England holds 95 millions of dollars in specie, and its rate of discount is 2½ per cent. The export of silver to India and China has been resumed, and a great impulse has been given to the shipping of cotton goods to the same parts. The foreign trade of Great Britain is rapidly increasing. This will tell in the long run on the money market by gradually absorbing the large overplus means at present available.

Dry Goods.

There is a small, steady business doing. The importers are showing their cards and receiving orders for future delivery. The prices of both plain and fancy silks are expected to be higher at the opening, from the increase in wages and in the price of the raw material, but more especially from a supposition that the imports will be below the demand. A larger business in trimmings is expected by some importers who will introduce plain colored silks, to receive their highest ornaments from the style of the trimmings, which can be repeatedly changed. The demand for domes-

...ic goods is of course limited, yet some sales are making for the South and West. The supplies of goods are accumulating, to be in readiness for an early spring business. Assortments are satisfactory. The amount of foreign goods entering for consumption is three times as much as in the corresponding period of last year. The imports of cotton and silk goods are the largest. The large stocks of heavy woolens which were held then are disappearing, and a better state of this trade is prevailing. The spring trade promises to be good. The amount of cash sales last year was unusually large, so that the current amount of paper obligations is very limited—the payments for which will be very easily effected.

Stocks.

The demand for speculative securities has been more active, and prices rose at the commencement of the current week, with, however, little prospect of a continuance. The directors of the Illinois Central Railroad Co. have received assurances from the English bondholders of the necessary funds on loan to save any further stock assessment. On this being known, the stock of the Company rose. The state stocks mostly on the market have improved, but a heavy speculation is going forward in Missouri sixes. Brokers hold large amounts of them. The last London advices are more favorable to Illinois Central and New York Central railroad shares, and to Erie Railroad bonds. However, the increasing supplies of money do not flow into the stock market, which at present prices of good securities, and the uncertain values of the mass that offer on the market, inspire more fear than otherwise. Capitalists will not risk their principal to get a little interest, or the merest chance of a little. The stock market has long ago received all the stimulus it can well expect from the easy condition of the money market. Bank stocks are well held, with little doing in them. Insurance stocks of the best kinds are improving. The third mortgage bondholders of the La Crosse and Milwaukee Railroad Co. are about for closing the road.

Correction.

In our list of new firms and business changes last week, we said that Geo. A. Cox & Co. "go into liquidation." We should have said "dissolved, business continued by Geo. A. Cox." Those papers which copied our article will please make the correction.

Commerce of New York for 1858.

The year just closed shows a great falling off in the imports and exports as compared with 1857, but with this difference, that the latter half of the year shows a great recuperating power, still increasing, so that we have reason to believe that when we sum up the new year's totals the reverse of the following statement will be exhibited:

Total Imports at New York exclusive of Specie:

	1856.	1857.	1858.
Dry Goods	$63,502,803	$99,334,127	$60,154,509
Gen Merchandise	118,370,331	127,183,007	90,448,438
Total	$211,742,224	$217,720,096	$150,602,947

Exports from New York to Foreign Ports exclusive of Specie.

Quarter.	1856.	1857.	1858.
1st	$12,820,683	$19,838,847	$14,044,177
2d	20,250,315	18,855,807	17,909,202
3d	20,507,594	18,809,531	14,093,173
4th	28,028,947	18,838,910	13,991,361
Total	$81,607,539	$73,364,155	$59,638,912

The exports this year will be greatly increased from our large extra cotton crop, all of which could be taken by Europe. Our breadstuffs will not, however, be in very great demand for Europe. The probabilities are that our imports in 1859 will exceed 200 millions, and our exports, specie excepted, 76, while we shall stop still less specie. The shipments of specie hence and via Boston last year were $28,709,000; and in 1857, $54,973,000. Our receipts from California for the same period were considerably in excess.

Dividends.

Panama Railroad Co.	half-yearly	6 per cent.	10th Jan.
Atlantic Bank	"	3½ "	"
Importers' and Traders'	"	4 "	11th Jan.
Merchants' Exchange	"	3½ "	10th Jan.
Irving Bank	"	3½ "	8th Jan.
Manufacturers', Brooklyn	"	5 "	On demand
Broadway Bank	"	5 "	"
Hanover Fire Ins. Co.	"	8 "	"
Metropolitan Bank	"	4 "	"
Long Island Ins. Co.	"	10 "	"
People's Bank	"	3½ "	"
Merchants' Bank of St. Louis, payable at Bank of America		5 "	"
Bk of the Commonwealth	"	3½ "	"
Phenix Bank	"	3½ "	"
Continental Bank	"	3½ "	"
Bank of Commerce	"	3½ "	"
Nassau Bank		3½ per cent.	Jan. 15.
Columbian Fire Insurance Co.		6 "	" 16.
Citizens' Insurance Co		12½ "	On demand.
Relief	"	3½ "	"
East River Bank	"	3½ "	Jan. 17.
Brevoort Fire Insurance Co		3 "	On demand.
Harmony	"	5 "	"
Merchants' and Traders' Fire Ins. Co.		10 "	"
Empire City Fire Ins. Co.		7 "	"
Hope	"	5 "	"
New Amsterdam Fire Ins. Co.		8 "	"
Gebhard	"	5 "	"
Clinton	"	7 "	"
Cleveland, Columbus, and Cincinnati Railroad Co.		5 "	Feb. 1.

New Railroad Enterprise.

All new railroad projects are not dead. We notice two enterprises which have taken decided hold. One, projected by Gen. Ward of Pennsylvania, called the Atlantic & Great Western Railroad Company, of which he is President. It runs from Little Valley, on the Erie Railroad, forty miles from Dunkirk southwest across the state of Pennsylvania to Crestline in Ohio. This new line is an extension of the Erie Road from New York. The Atlantic & Great Western Railroad is being built by English capital. Mr. Cunard, the English engineer, has surveyed the ground, in company with the agent of the London capitalists, and returned home last Wednesday in the steamer Asia to render his report. One-half of the line is already graded.

The other project is the American Central Railroad, to extend from Salem, on the projected Atlantic & Great Western Road, due west to New Boston, on the Mississippi, opposite Iowa, forty miles south of Davenport in that state. One hundred and twenty miles out of one hundred and fifty-five, from Salem to Fort Wayne, Ind., are already graded and ready for the iron, and some thirty miles of ties have been delivered. At present this project, which runs through three states, is divided between three companies, hereafter to be amalgamated. R. C. Schenck, formerly Member of Congress, and our Embassador to Spain, is President of the line in Illinois and Indiana, and R. G. Pennington is President of the line in Ohio.

City Banks.

The following is a statement of the aggregate returns of the 51 city banks, showing their daily average condition for the two past weeks:

Week ending	Jan. 8.	Jan. 1.	Increase.
Loans	$137,597,942	$137,246,619	$351,323
Specie	28,209,818	27,129,795	1,270,023
Circulation	7,938,293	7,854,090	76,292
Deposits	92,826,722	90,684,191	2,142,431
Daily average of exchanges	20,974,263	20,616,551	357,712
Specie strength	28 1-5 ₰ ct.	27⅓ ₰ ct. dem.	Liabilities.

The increase in the deposits is only partially the result of the increase of specie, nearly a million being the result of the extension of the discount line. The proportion of specie to the circulation and deposits is, however, larger by 7-10ths of one per cent. than in the previous week ending January 1st.

NOTICES.

Baptist Church in Eighteenth street, near Fifth Avenue.—Rev. A. C. Post of St. Paul's M. E. church, Fourth avenue, will preach in this church on Sunday morning next, 16th inst., at 10¾ o'clock.

The Fourth Anniversary of the "Young Men's Association" connected with the Allen-street Presbyterian church will be held on Wednesday evening, the 19th of January, at 7½ o'clock, in the church. Rev. Peter Stryker of the Reformed Dutch church in Broome street will address the meeting. Reports of the officers of the Association will be presented. The public, especially *Young Men*, are invited to attend.

MARRIED.

YALE—ROYCE—In Meriden, Jan 1st., by Rev. O. H. White, Levi Yale, Esq., to Miss Jennette Royce, all of Meriden.

DIED.

NICHOLS—At Cambridge, Mass., January 2d, Rev. Ichabod Nichols, D.D., aged 74. The senior pastor of the Unitarian church in Portland, Me., graduated at Harvard in 1804, took orders in 1805, ordained at Portland in 1809. Relinquished active duty on the settlement of a colleague in 1855.

CHAMBERLAIN—At East Cleveland, O., on the 11th of Nov., Mrs. Amy Benton Chamberlain, widow of Deacon Isaac Chamberlain, in the seventy-ninth year of her age. She was a native of Litchfield, Conn., married in early life, and removed to Richmond, Ontario Co., where her children were born and publicly dedicated to God. Her never-failing trust in the divine promise, and her firm belief in the spirituality and perpetuity of the Abrahamic covenant, led her to devote much time to the biblical and catechetical instruction of those children. In middle life, at Cayuga, she had the satisfaction of seeing all those children professedly walking in the ways of piety and truth. Her last illness, painful and severe, was endured with Christian fortitude and resignation. The wise, judicious, and faithful counsels which she gave to children and grandchildren, and to all who visited her bedside rendered it a scene of instruction and tenderness seldom equaled. Her mind was undisturbed and perfectly collected to the last. For sixty years she was a faithful follower of Christ. Her bright Christian example is abiding, and her dying counsels will never be forgotten. Her end was perfect peace.

TAPPAN—In Portsmouth, N. H., 31st ult., Mrs. Ann Maria Tappan, wife of Charles Tappan, Esq., of Boston, aged 69.

HASTINGS—In Providence, R. I., 31st ult., Samuel Jarves Hastings of Roxbury, Mass., aged 18—a member of the Sophomore class in Brown University.

PORTER—On Thursday, Jan. 7th, at Brooklyn, N. Y., Edward S. Porter, aged 20 years, of congestion of the lungs.

HILL—At her residence in Washington City, January 5th, 1859, in the 47th year of her age, Mary B., wife of Silas H. Hill, daughter of the late James M. Varnum and sister of Joseph B. Varnum, Jr., of New York.

FISHER—In Boston, Jan. 9th, Mrs. Warren Fisher, daughter of Dr. Winslow Lewis, from injuries received on Wednesday last. She was fatally cut in the side and abdomen by glass, broken and precipitated upon her by an avalanche of snow, while shopping in a store in Washington street.

WITTER—At Plainfield Ct., Dec 30th, John Witter, aged 73.

STONE.—In Brooklyn, at the residence of her son, on Sunday evening, January 9th, after a very short but severe illness, Mrs. R. M. Stone, relict of the late Dr. Noah Stone of Oxford, Ct., in the 75th year of her age. To her children and family friends her memory is unspeakably precious, and in the wide circle of her endeared acquaintance her earnest piety and manifold good works will not soon be forgotten.

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New Haven, Conn.	Hon. J. P. Williston.
Wells Southworth, Esq.,	*New London, Conn.*
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Other references to persons living in various cities at the East can be furnished if desired. 511-502

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Family Reading.

LIGHT BEYOND THE CLOUDS.*

A Story of Real Life.

BY MADAM TELL.

XVIII.

"I THINK I had better not go to meeting to-day," said Chloe's father, one Sabbath morning.

"Oh yes, I think you can go," replied the mother. "I am better than I was yesterday."

"I'm afraid you are not well enough to stay alone; I guess I'd better not go."

So saying, he took down the Bible, and seated himself in his favorite chair to read.

"Why, father!" spoke the mother again, "you can go to meeting. I think I shall be well as usual before night!"

It always required an unusual temptation to keep him from going to meeting, and this morning the air was mild and pleasant, the roads were good for walking, and being again assured by his wife, he made ready and started. She watched him from the window until he disappeared over the hill, and then with more than her usual alacrity, she went around to do the morning housework. As soon as the rooms were neatly swept, she took the Bible he had laid down, and drew the arm-chair he had vacated into Chloe's room. She talked awhile more cheerily than usual, then, opening the Bible, slowly turned, one after another, its old yellow leaves. Chloe took up her own book again, and commenced reading. She was startled at length by the heavy sound of the Bible falling upon the floor, and looking up, she saw her mother sitting with her eyes wearily closed and her head heavily drooping on one side.

"Mother!" said she, "mother, what is the matter?"

She opened her eyes, and said,

"I believe I am very sick; I wish your father would come."

"Draw your chair close to my bed, mother," said Chloe.

She succeeded in doing so, and then her head heavily drooped again, and her eyes wearily closed.

"Mother, mother!" said Chloe, again trying to rouse her.

She opened her eyes, and said in a faint whisper,

"Why don't your father come?" and relapsed again into an unconscious state.

Chloe did not know what to do. By bending forward, she could see the face of the long clock in the kitchen. It was only a few minutes past one. Her father would not come until four o'clock. Her mother, she knew, was very, very ill. Every moment she was growing more and more unconscious. She feared she would fall from her chair; she might die, even; what should she do? what could she do? In her desperation, she opened the door of the little cupboard, at the head of her bed. Espying a bottle of camphor therein, she hastily mixed a few drops with some water, and succeeded in arousing her mother sufficiently to swallow it. This revived her for the moment, and Chloe said,

"You had better try to get to the bed, mother, and lie down."

After trying several times, she arose from her chair, and by clinging to the stand, then to the side of the door, she finally reached her own bed and fell upon it with a deep groan.

"Mother," said Chloe, "are you safe on the bed?"

She only heard a faint sound in reply.

"Mother," she said again, "mother, are you there?"

There was no answer.

"Mother, mother," she cried, "can't you speak to me?"

She listened, but heard no sound in reply save the slow ticking of the old clock, and the excited throbbing of her own heart.

"She may be dead," thought she. "Oh, what can I do? Oh, God," she prayed, "help me, oh, help me!" "Mother, mother," she shrieked, "do, oh do speak to me!"

Still no reply. All was still, silent and solemn as the grave. Chloe leaned forward to look at the clock. 'Twas just two. Two more hours must pass away before her father would come. "What *could* she do?"

As the dreary moments crawled along, a strange fear began to creep over her. She dared not break the silence by calling her mother's name again. She dreaded even the sound of her own voice upon that fearful stillness. A passing cloud obscured the sun, and Chloe's room grew dark with the shadow it cast. The little bedroom seemed like a sepulcher, and, cold and shuddering, she buried her face in her hands. She could do nothing then but pray. That was what she always did whatever her trouble might be, for Chloe's reliance upon God was child-like and beautiful in its simplicity and perfectness. During the years of her suffering, she had attained to a rare spiritual growth. God *was near to her*, and in his nearness was a loving father. As the child, with quivering lip, carries to the parent all his little troubles, so, trustingly, did Chloe, in her pure-heartedness, go to God for comfort and support. So with hands pressing tightly upon closed eyelids, she silently and trustingly prayed.

As the clock neared the hour of four, Chloe caught the sound of her father's well-known step on the threshold. He entered the room, and she heard him approach the bed where her mother was lying. Chloe scarcely breathed. Would he find her dead, or was she living? He called his wife's name and Chloe's heart stood still to listen! There was a slight rustling and a faint attempt to speak. She was not dead then; she still breathed! How the tears, in a torrent of relief, rushed to Chloe's eyes! But she kept them back, for her father came into her room, saying,

"How long has your mother been so, Chloe?"

"Ever since noon."

"Well," he replied, with a sigh, "I shall have to leave you alone again, for I must get some one to go for the doctor, and see if I can find anybody to come and help us."

He went out, and then Chloe's feelings burst forth. She wept, sobbed, and prayed by turns, but it was all in thankfulness and gratitude that her mother was still spared.

When her father returned, one of the neighboring women came with him. The doctor came, and every means were used for the suffering one's relief. At length she opened her eyes and was able to speak.

"Mother," said Chloe, "won't you speak to me?"

"My poor child!" said she faintly.

Soon she opened her eyes again, and said, "Father, where is he?"

"Here, sitting right by you."

"I may not live," she said, "and what will Chloe do? The poor child can never walk again, and who'll take care of her?"

Days and weeks passed away. They were days and weeks of sorrow, for a mother was hovering between life and death. It was a mother in whom was centered all the earthly love of a husband and child. Would God be pitiful? Would the arm of the Angel of Death be stayed?

Days came and went, and then the dark cloud was slowly lifted away. One day the mother was taken up and placed in her straight-backed rocking-chair, and the father drew her into Chloe's room. They were very glad to see each other again, so glad that each could say but little. The mother had been near the open gate of death, and its shadow seemed upon her yet.

"Everything seems strange," she said. "It really seems strange to think I am going to live. I wanted to get well to be a comfort to you and father. That was all I thought of."

"I prayed," said Chloe, "that I might give you up willingly, but I *couldn't feel resigned*. I thought you wasn't to die yet, or God would have given me more strength to bear it."

[*To be continued.*]

* Entered, according to Act of Congress, in the year 1858, by Benjamin Tilton, in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

WORDS OF THE WISE.

"CHILDREN," said my Aunt Mary, "do learn to pray now." Dear Aunt Mary! what blessed hours we had with her, listening to her words—for we said little. A question or a hint would lead her to speak on the subjects she most loved, and we did not care to interrupt her. She has gone upward now, and knows still more of prayer and of those "golden vials full of odors," which to us are a symbol so mysterious.

But when she urged us thus to learn to pray now, we looked up rather in surprise. We were children only in her eyes. My sister Alice was younger than I, and she was in a few weeks to leave our home for the home of her own choice, and now Aunt Mary's talks were of special interest as a sort of lessons for her new coming life. We had been religiously educated, had always been taught to pray, and had grown up in the church, received into its communion while we were yet young.

We prayed daily, and, as we thought, sincerely, yet Aunt Mary urged us to *learn to pray*. We waited, for we knew she never spoke without meaning, and thus she answered our look of inquiry. It was at evening, and as the twilight gathered around us and we were in quiet mood, she spoke stilly, softly, more freely than she had often done before. She continued, It seems to me very few really learn to pray; and though I do not care to speak of myself, I can best explain what I mean by telling you a little of my own history.

I also was early taught to pray, and early received into the church; we had prayer-meetings among our young people, in which I took part. As I went on in life, I did not really neglect prayer, but it became perhaps more a form. I always asked for guidance and care, day by day, and I meant to do right, and to go straight forward in the right way, but all was general and vague.

I had no special sense of the presence of God and of his care for *me*. In times of doubt and questions of duty, I tried to do my best, but I did not go and ask as I would of an earthly friend and adviser. In the care of my children, I did not especially ask day by day to do just what was best. In some cases they were ill. When little Mary had that terrible attack of inflammation of the lungs, it was owing to my carelessness in leaving her standing exposed to the cold wind. When James was so ill, it all arose from a want of care on my part. When they were ill, then I prayed, and God in mercy heard me; but I feel now that if I had *really prayed*, I might have been kept from these acts of thoughtlessness.

They were called visitations of Providence, but they would not have been sent unless necessary, for "God does not afflict willingly." If I had learned to pray without them, such trials might not have been necessary. It seems to me that there are certain blessings which our Father sends at any rate, and others which he has appointed to give, if we ask for them. And how can we expect anything, where we either have not desire enough or faith enough in God to ask?

But in those days I did not see this, and my feeling was, "God is too great to regard these small affairs—what right have I to bring these things before him?"—forgetting that this was precisely what he had appointed. Rather, what right had I to limit the Holy One of Israel? One day I heard this idea advanced, which made all much more clear to my mind. God is *so great*, that he does not regard these distinctions of great and small, which are to us so important. For this there is authority. We are told that he regards the fall of a sparrow, and that the hairs of our head are numbered;—these things specified, as if to assure us that to him all our distinctions of great and small are nothing. Yet we have perhaps read the passage so often that we hardly receive this idea from it.

One thing I know—that I make fewer mistakes than formerly, and things seem to be ordered more smoothly and rightly. You will perhaps say that I am older and wiser, and know better what is right and best. There may be something in that, but I am further conscious of more entire rest and trust, a simple reliance upon hourly grace for every hour.

The voice of God seems to say to us all, "Bring ye *all* the tithes into the store-house, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive it."

Now I would have you learn to pray. "Draw near to God." We only need the knowledge of the fact, "He careth for us."

Nor is anything too small for his notice. Events or decisions apparently trifling may involve consequences of great moment, and extending through years. I have often been astonished to see on how slender an event, or trivial change of plans, results the most important have seemed to rest.

Do not fear to leave all to him earnestly and particularly, and leave God to judge what is, and what is not, of importance.

Remember you are in an unknown path; each step of life is one you have never trod before. Your guide is near you—ask him to shew you the right way. As he has appointed that you shall ask him, you cannot surely expect his guidance in any other way. Therefore, my children, learn to pray—and let me learn you this motto: "In simplicity and godly sincerity." ERNEST.

BLESSEDNESS IN SORROW.

THERE are times when some great sorrow has torn the mind away from its familiar supports, and laid level those defenses which in prosperity seemed so stable—when the most rooted convictions of the reason seem rottenness, and the blossom of our heavenward imagination goes up before that blast as dust—when our works, and joys, and hopes, with all their multitude, and pomp, and glory, seem to go down together into the pit, and the soul is left as a garden that hath no water, and as a wandering bird cast out of the nest—in that day of trouble, and of treading down and perplexity, the noise of viols, the mirth of the tabret, and the joy of the harp, are silent in the grave. Blessed is the man who, when cast into this utter wretchedness, far away from all creatures and from all comfort, can yet be willing, amidst all his tears and his anguish, there to remain as long as God shall please.—*British Quarterly.*

JOHN RANDOLPH'S MOTHER.—The late John Randolph, some years before his death, wrote to a friend as follows: "I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me, on my knees, to say—'*Our Father which art in heaven.*'"

ODD PETS.

WITH an experience, perhaps, somewhat less than that of a gray-bearded story-teller of the East, I have never quite made up my mind whether children love best those marvelous fairy-tales, sparkling with diamonds and full of delightful impossibilities, or the homelier interest of pet-biographies and anecdotes.

For those who love these last I am writing now. Birds, kittens, dogs, squirrels, and a host of other pretty creatures, have had ample treasures of child-love lavished upon them, and repaid it by their cunning, frolicsome ways, and their love, sometimes so queerly manifested.

But the oddest of all odd pets, I think, I have seen this summer.

I have been in the country this summer—up among the hills of New Hampshire. Those of you who love the country better than the city, and the green woods and fields more than pavements or dingy city parks, would love those hills, and the wild, beautiful brooks that wind among them.

Above all, I would like to have you see the "Harry brook," that comes dancing through the green ferns and the alders and fragrant wild mint, slipping from rock to rock with a low, soft laugh, like a happy child playing at "hide-and-seek," and then breaking into white foam as it takes a long leap, and flings itself down to rest under the shadow of the old nut-trees.

But it was not of the Harry brook I meant to write, nor the little mountain stream it flows into; but of the dwellers in that stream.

On the bank of the river—so near, indeed, that from the parlor-window one might easily "toss a biscuit," as the phrase is, down the green slope into its waters—stands the cottage-home of my two little cousins, Willie and Charlie.

When their father removed to this pleasant place, it was not strange at all that such an eligible fishing-spot tempted them at once. Older people find it grand sport, and even gentle ladies forget to be tender and merciful to the poor fishes.

Their father explained to them how, although it was quite right fishes should be taken for food when it was necessary, it was wrong to inflict idle pain on any of God's creatures, or take the life he gave them simply for our amusement.

But the wisest lectures are apt to be lost on merry boys, not old enough to require quite all one's fingers to count their years; and I am half afraid that a crooked pin and a hazel-switch might stealthily have done service as hook and rod, if their father had not thought of an excellent way of securing their obedience. He thought if the children could only be made to feel as if the poor little fishes were under their care and protection, they would not wish to molest them.

He is a wise and good father, and he feared if his little boys learned to place a slight value on life, even that of the inferior creatures, and to inflict needless suffering merely to gratify their own love of sport, they might grow up selfish and brutal men; stolid, *not* brave when they witnessed suffering; for real tenderness of heart never unfits one for the sternest and saddest of life's duties.

He proposed to tame the fishes by feeding them. I believe that is the most direct avenue to the confidence of any dumb creature; and even children are not proof against *bon-bons*, when caressing words are quite thrown away!

So day after day, the table-crumbs and dry bits from the pantry were strewn upon the water, and as they floated off into the stream, the timid little fishes would glide swiftly and cautiously along, seize them, and retreat again. By-and-by they gained courage and came nearer. Then the children held the crumbs in their fingers, very still and quietly at first, and one or two of the boldest ventured to nibble at them. And before long, the shy little things had learned such trust in their new friends, that they would come fearlessly and swim around their hands, and their feet if they waded in, and feed as contentedly as pet canaries.

It was a curious and pleasant thing to go down to the river and see them, as soon as our shadows fell upon the water, hastening shore-ward; perch, red-roach, rock-fish, by scores, even the little shiners, as bright and small as the blade of a pocket fruit-knife—leaping and splashing in their haste, until they sent up the spray into our faces, as we bent over to feed them.

The little ones will even suffer themselves to be caught, as they sail through the fingers; but one loves them too well to hold them more than the briefest second out of their own bright element.

Only imagine the *fun* to have twenty fishes coming to eat from your hand, half of them nibbling at your fingers while you look close into their small, strange eyes, and watch the rare, soft tints gleam and change on their exquisite, mother-of-pearl-like scales! If you walk slowly down the stream a long procession will accompany you. I could hardly have believed it possible for fishes to return friendliness by such confidence. I think I really learned to love them. At any rate, the hand that could drop a line among those confiding, pretty creatures is one I should never wish to take in friendship.

A loving heart is gentle to

> "All things both great and small;
> For the good God who loveth us,
> He made and loveth all."

A. E. P.

A STRIKING CONVERSION.

A YOUNG man is soon to sail from this city as a missionary to Africa, who was a few years since one of the fast young men of Boston. The son of wealthy parents, he spent his time in drinking and carousing, and was a source of infinite anxiety to his relatives, who finally sent him on a long voyage, with a view to his reformation. On the voyage, under his lead, the crew broke into the spirit-room, and engaged in a general carousal. Afterwards, he found himself among the Fejee Islands, and going ashore on one of them, he visited the rude dwelling of a native chief, who entertained him hospitably, and, as he was about to depart, requested him to pray to God with and for the family.

Here was a dilemma; prayer had long been strange to the youth, and he was not prepared for such a duty; and in his default the Fejee chief raised his voice in prayer, while the native of a Christian and civilized land, himself unused to devotion, stood by and listened! But mark the result. Our young sailor returned to his ship, and, in due course of time, to his home. Hastening to his brother, a clergyman of the Episcopal Church, he told him the story of the prayer he had heard put up by a savage islander in that far distant ocean, and confessed that the prayer had been followed by his conversion. He now desired to redeem the time he had so sadly wasted, and to devote himself in the most sacrificing way to the cause of religion. Steadily adhering to his purpose, he became a church-member, a candidate for orders, and an accepted missionary to Africa, whither he is about to go, under the auspices of the Foreign Missionary Committee of the Protestant Episcopal Church.—*Prot. Churchman.*

CHEERFULNESS.

As oft as I hear the robin redbreast chant as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary, frosty hairs of our age's winter, as to the primroses of our youth's spring? Why not to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocence; to the serpent to learn wisdom; and why not to this bird to learn equanimity and patience, and to keep the same tenor of my mind's quietness, as well at the approach of calamity's winter, as of the spring of happiness?—*Warwick.*

THE GRAVE AT SPITZBERGEN.

HALF-IMBEDDED in the black moss at his feet, there lay a gray dead coffin, falling to pieces with age, the lid was gone, blown off probably by the wind, and within were stretched the bleaching bones of a human skeleton. A rude cross at the head of the grave still stood partially upright, and a half-obliterated Dutch inscription preserved a record of the dead man's name and age, Vander Scheiling Comman. . . Jacob Moor, ob. 2 June, 1758; æt. 44.—*Letters from High Latitudes.*

Above, the vast eternal snows,
The glaciers' icy peaks,
Touch'd with pale tints of blue and rose,
When the short sunbeam breaks.

Below, the land-lock'd quiet bay,
The black rocks stretching far,
And the great ice-floes out at sea
That beat against the bar.

No sound along the wide snow plains,
No echo on the deep,
But nature evermore remains
Wrapp'd in a breathless sleep.

No blade of grass waves in the air
Along the ghastly hill,—
Caught by the marvelous silence there
The very streams stand still.

Never to fall, each frozen river
Hangs o'er the sheer descent,
Like wishes unfulfill'd for ever,
Or words that find no vent.

Only at times, from some ice-rock,
A glacier breaks away,
And startles with a thunder shock
The mountain and the bay.

Oh frozen cliffs! Oh motionless snow!
We glide into the creek,
And question of your grim repose,
The lips that will not speak.

In your cold beauty, vast and drear,
Ye lie so still and grand;
But no heart-stirrings meet us here—
Unsympathizing strand!

No sound in all this sparkling waste,
No voice in heaven above,—
To some strange region have we past,
Beyond the reach of love!

Ah no! some link there needs must be
Where Christian foot has trod,
Of the great chain of sympathy
'Twixt man and man, and God.

And lo! there lie a dead man's bones
Uncover'd, where we tread,
An open coffin 'mid the stones,
A rude cross at his head.

The wild white cliffs,—the vast still main,—
The patch of scant black moss;
But still the form to rise again,
And still the letter'd cross.

And he whom tender Christian hands
Laid on this barbarous coast,
Who knoweth from what happier lands,
Or by what fortune tost?

Whether 'mid Amsterdam's brown piles,
His stone prest grave should be,
Where washes round her many isles,
The azure Zuyder Zee.

Or by some vast cathedral wall
His fathers laid them down,
Where chimes are rung, and shadows fall,
In an old Flemish town.

Or whether 'neath some village turf
Where children come to weep,
And lighter treads the unletter'd serf,
He should have gone to sleep—

To drone of bees and summer-gnats
In some great linden-tree,
Where the old Rhine, through fertile flats,
Goes sobbing to the sea.

What matter—though these frozen stones
Their burden could not bear,
But gave again his coffin'd bones
Into the freezing air.

Though here to snows and storms exposed
They bleach'd a hundred years,
Never by human hand composed,
Nor wet with human tears.

Though only the shy reindeer made
In the black moss a trace,
Or the white bears came out and play'd
In sunshine by the place.

Still, silent from the blacken'd heath
Rose that eternal sign,
Memorial of a human death,
And of a love divine.

Still, type of triumph and of woe,
Symbol of hope and shame,
It told the everlasting snow
That single Christian name.

Sleep on, poor wanderer of the main,
Who earnest here to die,
No mother's hand to soothe thy pain,
No wife to close thine eye.

Sleep well in thy vast sepulcher,
Far from our cares and fears,
The great white hills that never stir,
Have watch'd thee round for years.

The skies have lit thee with their sheen,
Or wrapt in leaden gloom;
The glaciers' splinter'd peaks have been
The pillars of thy tomb.

Did well these men who came of old
From Holland o'er the wave,
And left the simple cross that told
It was a Christian's grave.

Did well those men from o'er the sea,
Who witnessed in this place
The resurrection mystery,
And our dear Savior's grace.

Who taught us at this solemn tryste
On the bleak North Sea shore,
That the Redeeming love of Christ
Is with us evermore.

—*C. F. A., in Dublin University Magazine.*

ORGANIZED CHRISTIAN EMIGRATION.

A NUMBER of Christian families, so selected as to combine a due proportion of farmers and of the most necessary mechanics, tradesmen, and teachers, associate themselves together, take up a large tract of unimproved land at the lowest prices, form a settlement there, and sell out in after years their spare lots to such other families as they please to admit. This gives the radical idea of organized Christian emigration. It is of course understood that they take with them their Christianity, both in their hearts and in their plans and appliances. Their pastor is one of the positive powers in their enterprise. Among the first tenements built is their temple for the worship of God—a sanctuary around which cluster their best heavenly and earthly affections. Is is the center of not their religious only, but their social affections and sympathies. The school, too, is there, and perhaps they will also lay the foundations early for their future college. Provision for its ultimate endowment may be made with comparative ease by setting apart lands for this purpose.

These briefly are the outlines of this plan.

It deserves remark that this plan is always most effective where it is most needed, and this is always where real estate is lowest in commercial value. Land in East Tennessee—excellent land, too, sells at forty cents per acre. Not long since forty thousand acres were offered in North Carolina for fifteen hundred dollars—less than four cents per acre.

Go into such localities where land is cheap because the Gospel and a Christian civilization have not been there to bless it and to pour their treasures into it, and there your Christianity will develop its power to produce wealth, and you can make such provisions that she shall amply reward her real and worthy servants.—*Eli Thayer.*

BURYING THE BIBLE.

IN one of the meetings near Cincinnati, a most affecting incident was related of a little girl, a poor, forlorn, forsaken child, who, being a Sunday-school scholar, and afterwards a Christian, became possessed of a Bible. Such was her love for the sacred volume, that she buried it in the garden, for fear her parents, who were Roman Catholics, would take it away from her and destroy it. But by the means of that very same Bible both of those parents afterwards became pious, and gave abundant evidence of being truly converted.

MINISTERIAL GROWTH IN GRACE.

DR. ALEXANDER, we are told in a late number of *The Princeton Review*, once remarked that he could observe a continual growth in grace in one of his old ministerial associates, and that *this was evidenced by a gradual extinction of anything like vanity or envy*. The observation is worth recording. The surroundings of ministers, particularly in this country, expose them to these very temptations. Almost every human agency is set to work to fan the flame. "Young men," said a very wise bishop to a graduating class at a seminary, "you may be both ugly and dull, but there will be at least some silly women ready to tell you that you are smart and handsome."

Detraction of others goes on almost with equal vigor with *flattery of self*. Most flatterers are mischief-makers. The petted minister hears a mass of tittle-tattle, if he permit it, as to his neighbors. He must be an uncommon man, if eggs laid in this way in his heart do not soon hatch. Then he begins to feel jealous as to this *or* that one of his brethren—then to hint out, and then detail, the petty pieces of scandal he has received. The next step is a system of *horizontal detraction* of all with whom he may be brought into rivalry, unless, perhaps, he may be bound by some selfish tie, such as that of party or clique.

Now these vices both injure the minister and injure his cause. One of the reasons assigned for the dislike taken by Mr. Wilberforce's sons to the clergy of the evangelical school, is that among the numbers by whom that eminent statesman's house was frequented, there were some who were *habitually censorious of their brethren*. A young and generous mind revolts from such things, and suspects the system that produces them. Hence it is that the cry is sometimes raised against the "*intolerance of evangelical men*," whereas this intolerance comes from our poor fallen nature, and is in direct antagonism to the evangelical spirit.

If we would "grow in grace," ought we not all of us to make the public prayer of our liturgy the subject of earnest private supplication:

FROM ENVY, HATRED, AND MALICE, GOOD LORD DELIVER US.—*Episcopal Recorder.*

DESIRE FOR RECREATION.

THE following remarks on the necessity of recreation were recently made before one of the Young Men's Christian Associations of England, by Dr. Gladstone, F R S.:

"Dr. Gladstone contended that the desire for recreation was part of man's mental constitution—one of the features impressed on his spirit by the Divine Creator, who lavished beauties on the world, and gave us all things richly to enjoy. The English have a proverb, that 'all work and no play makes Jack a dull boy,' and Schiller even makes bold to say that 'we are never great but when we play.' The author enumerated the various kinds of recreation now in practice—cricket, the chase, etc., and argued that the practice of these recreations must produce immense effect upon the national character. The Americans seemed to be awaking to a perception of this, by encouraging manly sports among their youth. The question now presented itself, 'How does personal religion affect this desire for recreation?'

"The possession of religion reduced amusement from being the main object of life to that which ought to be sought after as a necessity; and religion also had the effect of recognizing what was proper and what was positively wrong. Through the influence of Christianity, the cruel amusements of some continental nations had been abolished; and the cruel games which were once practiced in our own country had been done away with through the same influence. Religion rendered external amusement doubly necessary to some minds. Cowper must solace himself with his hares, or write 'John Gilpin'; Luther must burst forth into music, or romp with his children. But the more practical part of the inquiry was, 'Ought Christian Associations to occupy themselves with this want?' It was the love of the world that was evil, and not the use of it. The state of mind made all the difference. He thought that if the neighborhood of a Christian Association did not furnish means of innocent recreation for young men, the Association ought to provide for it."

"I WILL lead them in the paths they have not known"—ISAIAH xlii. 16.

How few, who, from their youthful day,
Look on to what their life may be;
Painting the visions of the way
In colors soft and bright and fair.
How few who to such paths have brought
The hopes and dreams of early thought!
For God, through ways they have not known,
Will lead his own.

The eager hearts, the souls of fire,
Who pant to toil for God and man;
And view with eyes of keen desire
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy calm, of tranquil breast.
But God, through ways they have not known,
Will lead his own.

A lowlier task on them is laid,—
With love to make the labor light;
And there their beauty they must shed
On quiet homes and lost to sight.
Changed are their visions bright and fair,
Yet calm and still they labor there;
For God through ways they have not known,
Will lead his own.

The gentle heart that thinks with pain,
It scarce can lowliest tasks fulfill;
And if it dared its life to scan,
Would ask but pathway low and still.
Often such lowly heart is brought
To act with power beyond its thought:
For God, through ways they have not known,
Will lead his own.

And they, the bright, who long to prove,
In joyous path, in cloudless lot,
How fresh from earth their grateful love
Can spring without a stain or spot;—
Often such youthful heart is given
The path of grief to walk to heaven:
For God, through ways they have not known,
Will lead his own.

What matter what the path shall be!
The end is clear and bright to view.
We know that we a strength shall see,
Whate'er the day may bring to do.
We see the end, the house of God,
But not the way to that abode:
For God, through ways they have not known,
Will lead his own.

—*Seven Stormy Sundays.*

WHY DON'T YOU LEARN A TRADE!

THIS question was propounded, in our hearing, a few days since, to a young man who had been for several months unsuccessfully seeking employment as a clerk or salesman in some of our leading houses. Complaining of his ill-luck, one of his friends who knew he had mechanical talent, but doubted whether he could make himself useful either as clerk or salesman, put the interrogatory to him which we have placed as the caption of this article. The reply was, that a trade was not so respectable as a mercantile occupation. Under this delusive idea, our stores are crowded with young men who have no capacity for business, and who, because of the fancied respectability of doing nothing, waste away their minority upon salaries which cannot possibly liquidate their expenditures.

Late, too late in life, they discover their error, and, before they reach the age of thirty, many of them look with envy upon the thrifty mechanic, whom, in the days of their boyhood, they were accustomed to deride. The false views of respectability which prevail in the *soi-disant* fashionable society of the present day, have ruined thousands of young men, and will ruin thousands more.

A CHRISTIAN ALL OVER.

SAYS a young man recently, in writing home to his friends from a situation in a large city mercantile house, "It has been my lot to be associated in business successively with several merchants, all of them members of Christian churches; but I am constrained to say that Mr. S., the man with whom I am now employed, is the first one of them all who really governs himself by his religion in his business transactions. He does this steraly and faithfully, and I call him *a Christian all over.*" A high compliment this to Mr. S., but alas! that he should seem to stand alone among so many. One is found to give glory to God; but "where are the nine?"—*Rel. Herald.*

HOMEWARD-BOUND.

NOT long since a minister of New York entered the Boston train of cars at the New Haven station, in order to return to his home after having fulfilled a public engagement in the country. While looking for a seat, he was greeted by a friend, a Christian merchant of this city, who was surrounded by a hale-looking and happy family. As soon as salutations were exchanged, the minister observed, "It is a very fine day, and I suppose you are making the best of it for a pleasure excursion." "Oh yes," replied the merchant, "we have been away from home three months, and I am now really delighted with the thought of being homeward-bound. We are all in good health and spirits, and as for myself, I long to return to our Sabbath service, to my Sunday-school class, to our social meetings, and to the happy consciousness of being engaged in the Master's work." "Ah," replied the clergyman, "I thank God that I hear you say so; and I am glad that your summer's seclusion, instead of having induced spiritual languor, has braced your nerves and sharpened your appetite for the duties and pleasures of active service."

This case of the homeward-bound merchant furnished, no doubt, an example of the true use of rustication and summer-journeying. There will be a good time in New York, and in other cities, during the advancing autumn and the approaching winter, if all members of the churches who are yet in the rural districts, return to their homes with feelings and purposes like those which this good man expressed. And why should it not be so? Just so far as a journey adds to our stock of health, or energy, our knowledge or our happiness, it should be made to minister to our efficiency in the whole routine of sober duties that pertain to our domestic life, our spheres of business, or our relations to the church and the world. It should quicken us to fresh activity, and help us to quicken others. It should prepare us for a firmer endurance of jading cares, for a more patient attention to all those minor trusts and various services, the aggregate of which constitutes the pith and substance of our practical usefulness. It should impart new vivacity to all our undertakings in the cause of religion, rendering us more "ready for every good work," more prompt in carrying out purposes in action. For a healthy activity is regular, not spasmodic. And a healthy activity, springing from right affections toward God and man, is spontaneous, generous, inventive, not waiting for the stir and pressure of outward excitement, but finding its motive power within itself. It is an activity like that of our blessed Savior, who "went about doing good," not moved merely by conscience or a sense of duty, but by that free-hearted love which made toil a pleasure, which staggered not at difficulties, and expressed its true nature in those memorable words, "My meat and my drink is to do the will of him that sent me, and to finish his work."—*N. Y. Examiner.*

CHRISTLIKE.

CHRISTLIKE is a plain and simple word, but full of meaning to the thoughtful mind, for it is the sum of all that man ought to be. It is the burden of many a secret heart-sigh and longing aspiration known but to God alone. Those professing religion bear it indelibly impressed upon their very name of *Christian*. But what is it to be Christlike? who can be called such? Is our so-called Christianity real *Christlikeness*? These are practical questions, that it behooves each, Bible in hand, to settle candidly for himself. Christ, we are told, prayed; but he did not cease there; action accompanied his prayers. He preached, but that was not all; he practiced. He contributed his portion into the treasury, but he also gave more than money—himself. His life was given. He reproved the Scribes and Pharisees for their sins and hypocrisies, but he was not guilty himself of like sin. And he had other language than that of denunciation; these were blest, winning voices of peace and pardon, free forgiveness and love. His was no censure-loving spirit, that always chillingly, haughtily said, "Stand back, for I am holier than thou," though if any may, he most surely might use this language. He blazoned not abroad his many deeds of mercy. He did not oppress or pass by in scornful neglect the afflicted, sorrow-stricken, and poor, but delighted to raise the bruised reed. His wonted place of preaching was not between frescoed walls, nor his preaching opiate words to an opulent, sin-flattering charge. His was the grandly arched skydome, and his pulpit carpet the flowing grass, and his most attentive audience were the poor. "They heard him gladly." His life was an overflowing of his divine love welling up in a sympathetic human heart. No weekly charity-donation measured that. He was content with nothing less than constant sacrifice, self-denial, and bestowal of his all. His life was one incessant personal mission of humanity. He shared not the tenderest of all sensibilities, nor shrank from the contact of suffering in its most revolting forms. The sick, diseased, and afflicted of all classes flocked to him, and he healed them all. It was his meat and drink to do his Heavenly Father's will. Having loved, he loved unto the end. He forgave the deadliest enemies, for them was his last prayer uttered; reviled, he reviled not again. Christ with his disciples, teaching, healing at Jerusalem, Gethsemane, and Calvary, these all preach to us. Like Christ in kind, for we cannot in degree, must each become ere ready for entrance into the world of bliss.

Reader, art thou Christlike? Think.—*Cong. Jour.*

AGRICULTURAL EXTRACTS.

Seed Corn.—The varieties of corn mix very readily, and it is rare to find farmers who keep any kind pure In the interesting discussion at the New York State Fair, on the subject of corn culture, the speakers were asked several times what kind they cultivated, and the reply in almost every case was—"I have a mixed sort." Sometimes the farmer had given it a name, and the general opinion was, that these "*mixed sorts*" gave a better yield than any variety kept pure.

Origin of the Carter Potatoes.—"About thirty years ago, more or less," remarks *The Springfield Republican*, "John Carter, a resident of Savoy, in the county of Berkshire, experimented for the purpose of the improvement of potatoes by planting potato-balls, and at harvesting the first year he found that he had advanced one step toward bringing out a new potato. He, therefore, the next year planted the seed raised the first, and so on for several years, till he produced the potato now distinguished as the 'Carter.' Mr. Carter died soon after, and therefore did not enjoy the full glory of his discovery. He was the owner of a small farm in Savoy, which he tilled; a portion of his time, however, he devoted to mechanical pursuits; he worked at repairing jewelry, somewhat, also, at repairing tin, brass, and copper ware, and was what was termed in those days a 'tinker.' He was an honest, industrious man, but lived and died poor. Although Mr. Carter's life was but little known, he will be gratefully remembered by millions of potato-eaters."

Carter Potatoes.

Those are my beautiful Carters;
Every one doomed to be martyrs
To the eccentric desire
Of Christian people to skin them,—
Brought to the trial of fire
For the good that is in them!
Ivory tubers—divide one!
Ivory all the way through!
Never a hollow inside one;
Never a core, black or blue!
Ah, you should taste them when roasted!
(Chestnuts are not half so good;)
And you would find that I've boasted
Less than I should.
They make the meal for Sunday noon;
And, if ever you eat one, let me beg
You to manage it just as you do an egg.
Take a pat of butter, a silver spoon,
And wrap your napkin round the shell;
Have you seen a humming bird probe the bell
Of a white-lipped morning-glory?
Well, that's the rest of the story!

—*J. C. Holland.*

Tuberculous Mutton.—In the last report of the Biological Department of the Academy of Natural Sciences of Philadelphia, we observe that Dr. Woodward stated, at their meeting on the 5th of September, that "much of the mutton of our markets he had ascertained to be the meat of tuberculous sheep," and Dr. Corse stated that he "had inspected the lungs of three or four hundred sheep, from which he had obtained some ten specimens of well marked tuberculosis. Nearly twenty-five per cent, however, of the sheep exhibited more or less tuberculous deposit; the existence of which he was enabled to trace to an evident connection with bad feeding and keeping."

From the character of the gentlemen making this statement, and the high standing of the association to which they belong, we have not the slightest doubt that their statements may be relied on. And this condition of things is worthy of the attention of our

farmers and stock-raisers for two potent reasons. First, the meat of animals so diseased is much less healthy and nutritious than that of healthy sheep, and where the disease is thoroughly established must be absolutely injurious. Second, sheep so affected lose flesh, and it is difficult to keep them in a *passable*, far less *fit* condition for market; and lambs from ewes or bucks, with the disease either latent or developed, have a minimum amount of vitality, and are more liable to the ills that *sheep* are heir to than those from a healthy stock. Besides, such animals beget a degenerated progeny that is not equal to the original stock in any quality for which they were valued.—*Ohio Farmer.*

Vermont Corn.—We made the tour of two splendid valleys in Central New York; one extending from Utica to Binghamton, the other from that town to Syracuse. It is truly a beautiful and productive region, studded with thriving and interesting towns. The crops are bountiful, especially of Indian corn and potatoes. We were again struck with the universality of the short-stalked Vermont corn; and noticed one advantage resulting from its growth which we did not observe in our August tour. It was now all cut up at the bottom and stocked, revealing such an array of bright red pumpkins as we never saw before. One might walk across a ten-acre field on them without once touching the ground, they were so thick and evenly distributed. There appeared to be on an average two to every hill of corn. It would be entirely impossible to raise one fourth of such a crop per acre planted with any other kind of corn. The stalks are so short that the pumpkins are not shaded to check their growth or prevent their ripening. This is an important consideration in favor of the Vermont corn, which we would commend to all our farmer readers. Several cart loads of pumpkins to the acre, besides forty bushels of corn, and a large quantity of fodder stalks, make a valuable crop of excellent fodder. Then the ears, though short and small, are about 75 per cent. clear corn, and that ripe and sound. The kernels are as thick as they can be packed, to the very tip-end of the ear. This species of corn seems to be cultivated exclusively in Central New York, as the safest and most profitable.—*Elihu Burritt.*

Foreign Miscellany.

The Pursuit of Knowledge under Difficulties.

The Mechanics Institutions of the north of England were represented at a meeting of great interest at Manchester, on the 5th ult. The occasion was the distribution of prizes. Mr Dickens presided. Nothing which he has written is more striking and impressive than a portion of his speech, embodying facts in the life of men, women, and children then present:

"Well, ladies and gentlemen, the student of the pleasant and profitable history of this society does not stop here in his learning; when he has got so far, he finds with interest and pleasure that the parent society at certain stated periods invites the more eager and enterprising members of the local society to submit themselves to voluntary examination in various branches of useful knowledge, of which examination it takes the charge, and arranges the details, and invites the successful candidates to come to Manchester to receive the prizes and certificates of merit which it impartially awards. The most successful of the competitors in the last of these examinations are now among us, and these little marks of recognition and encouragement I shall have the honor presently of giving them, as they come before you one by one for that purpose. (Cheers.) I have looked over a few of those examination papers. They comprise history, geography, grammar, arithmetic, book-keeping, decimal coinage, mensuration, mathematics, social economy, the French language—in fact, they comprise all the keys that open all the locks of knowledge. I felt most devoutly grateful as to many of them, that they had not been submitted to me to answer—(laughter)—for I am perfectly clear that if they had been I should have had mighty little to bestow upon myself to-night (Laughter.) And yet it is always to be observed and seriously remembered that these examinations are undergone by people whose lives have been passed in a continual fight for bread, and whose whole existence has been a constant wrestle with those twin gaolers of the daring heart, low birth and iron fortune. (Applause.) I could not but consider with extraordinary admiration that these questions have been replied to, not by men like myself, the business of whose life is with writing and with books, but by men the business of whose life is with tools and with machinery. Let me endeavor to recall, as well as my memory will serve me, from among the most interesting cases of prize-holders and certificate-gainers who will appear before you, some two or three of the most conspicuous examples. There are two poor brothers from near Chorley who work from morning to night in a coal pit, and who, in all weathers, have walked eight miles a night, three nights a week, to attend the classes in which they have gained distinction. (Loud applause.) There are other two poor boys from Bolington, who began life as piecers at 1s. or 1s. 6d. a week, and the father of one of whom was set to pieces by the machinery at which he worked, but not before he had himself founded the institution in which his son has since come to be taught. These two boys will appear before you to-night, to take the second-class prize in chemistry. (Cheers.) There is a plasterer from Bury, sixteen years of age, who took a third-class certificate last year at the hands of Lord Brougham, and who has exerted himself so strenuously since, that he is this year again successful in a competition three times as severe. There is a wagon-maker from the same place who knew little or absolutely nothing until he was a grown man, and who has learned all he knows, which is a great deal, in the local institution. There is a chain-maker, in very humble circumstances, and working hard all day, who walks six miles a night, three nights a week, to attend the classes in which he has won so famous a place. There is a molder in an iron foundry, who, whilst he was working twelve hours a day before the furnace, got up at four in the morning to learn drawing. (Cheers.) 'The thought of my lads' he writes in his modest account of himself, 'in their peaceful slumbers above me, gave me fresh courage, and I used to think that if I should never receive any personal benefit, I might instruct them when they came to be of an age to understand the mighty machines and engines which have made our country, England, pre eminent in the world's history.' (Loud cheers.) There is a piecer at mule frames, who could not read at eighteen, who is now a man of little more than thirty, who is the sole support of an aged mother, who is arithmetical teacher in the institution in which he himself was taught, who reports of himself that he made the resolution never to take up a subject without keeping to it, and who has kept to it with such an astonishing will that he is now well versed in Euclid and Algebra, and is the best French scholar in Stockport. (Cheers.) The drawing classes in that same Stockport are taught by a working blacksmith; and the pupils of that working blacksmith will receive the highest honors to night. (Cheers.) Well may it be said of that good blacksmith, as it was written of another of his trade, by the American poet:

> Toiling, rejoicing, sorrowing,
> Onward through life he goes:
> Each morning sees some task begun,
> Each evening sees it close;
> Something attempted, something done,
> Has earned a night's repose."

(Cheers.) Ladies and gentlemen, to pass from the successful candidates to the delegates from local societies now before me, and to content myself with one instance from amongst them. There is among their number a most remarkable man, whose history I have read with feelings that I could not adequately express under any circumstances, and least of all when I know he hears me, who worked when he was a mere baby at hand-loom weaving until he dropped from fatigue—who began to teach himself as soon as he could earn five shillings a week—who is now a botanist, acquainted with every production of the Lancashire valley—who is a naturalist, and has made and preserved a collection of the eggs of British birds, and stuffed the birds—who is now a conchologist, with a very curious, and in some respects an original collection of fresh-water shells, and has also preserved and collected the mosses of fresh waters and of the sea—who is worthily the president of his own local literary institution, and who was at his work this time last night as foreman in a mill. (Prolonged applause.) So stimulating has been the influence of these bright examples, and many more, that I notice among the applications from Blackburn for preliminary test examination papers one from an applicant who gravely fills up the printed form by describing himself as ten years of age, and who, with equal gravity, describes his occupation as 'nursing a little child.' (Laughter and cheers.) Nor, ladies and gentlemen, are these things confined to the men. The women employed in factories, milliners' work, and domestic service have begun to show, as it is fitting they should, a most decided determination not to be outdone by the men—(cheers)—and the women of Preston in particular have so honorably distinguished themselves, and shown in their examination papers such an admirable knowledge of the science of household management and household economy, that if I were a working bachelor of Lancashire or Cheshire, and if I had not cast my eye or set my heart upon any law in particular, I should positively get up at four o'clock in the morning with the determination of the iron-molder himself, and should go to Preston in search of a wife (Laughter.)"

King Bomba's Prisons and Victims

A recent letter from Naples describes the prisons at Procida:

"* * * I said that this part of the establishment was much better than that set apart for the criminals, and yet, 'when we left it,' said the visitors, 'we were covered with lice. We were obliged to change and wash, and take every conceivable precaution.' The next part of the building which was inspected was the Hospital of the Criminals, which was indescribably dirty.' Thence the visitors proceeded to the Hospital of the Political Prisoners, which was clean. The beds were decent, and covered over with decent coverlids, but underneath one coverlid was discovered a chain with one extremity in the wall. You remember, perhaps, in a former letter that I described Zeuli, a companion of Baron Perio, as wearing a chain, though a skeleton, in a consumption. Perhaps, too, you will remember my having spoken of the Baron himself, and all his other associates, as wearing the same appendage—one being a paralytic, Pironti by name. The statements were doubted at the time, and yet they still wear them, and the details which I now give you of the prison of Procida render my statements perfectly credible. 'I asked,' said the visitor, 'whether this severity could not be avoided in an hospital,' and was informed that it was impossible to set the usual guard on the prisoners when ill, and that this precaution was therefore necessary. Every bed, in fact, had its chain attached to it; and in one bed there was a patient thus fastened, apparently in the last stage of a consumption; I called the doctor, and spoke to him. 'Yes,' was the reply, 'he is very ill; he has not more than one or two days to live.' 'But, good God! this is inhuman; can't you put additional bars in the windows?' Yet what can be expected in a country where a Prefect of Police wonders that a man should take any interest in the case of such 'canaglia' as political prisoners, or where such incidents occur as those which I have related from time to time? I must, however, state that the visit of which I now speak was made some months since, though I have reason to believe that no change has been made in the interval. It is possible that the Jesuit fathers, in their character of spiritual advisers, may bring about material ameliorations; and judging from what I have seen of their works in other institutions, I should say that there are some hopes of amelioration, but the political offender in the Two Sicilies, be assured, will be always regarded as a criminal of the deepest dye, and will be treated accordingly; the severest punishment will be reserved for him, and on all occasions when the fountain of mercy is opened, it is not he, but the thief or the assassin, who will drink of its streams in preference."

Further Illustrations of English History.

According to *The Examiner* a rare new mine will be opened to the laborious students of English history, in the form of nearly four hundred volumes of important correspondence, royal and diplomatic, relating to the end of the 16th and commencement of the 17th century:

"When we (*London Examiner*) called attention during the past summer to the scholarly lectures of Mr. Montgomery Stuart upon the Influence of Italian on English Literature, we spoke of the emphasis with which, in the first of his lectures, he urged the securing, for our national records, of complete copies of the letters of the Tuscan envoy to the Court of James I. **Francesco Terriesi was the intimate friend** of the last of the Stuarts. James confided to him his papers when he fled, and his public and private dispatches sent from London to Florence, now in the Tuscan archives, are of a value obvious enough. What Mr. Stuart urged in public, he urged also privately on those who had power to act in the matter, and since Mr. Panizzi is the last man to be indifferent to any good and practical suggestion on behalf of the department in his charge, we are not surprised to learn that he has included Florence in his autumn trip, and there obtained from the Chevalier Bonaini, keeper of the Tuscan archives, permission to secure complete copies of these dispatches for the use of English students. Already there has been secured for the British Museum the forty thousand papers of the two Cardinals Gualterio, Pope's nuncios and political agents, which will form *three hundred and sixty volumes* of important correspondence, including six volumes of letters between the Stuart family and the Courts of France and Rome, six or eight relating to the negotiation at Utrecht, at least thirty of private correspondence with Berwick, Perth, Lovat, Alberoni, etc. There has been obtained, also, copies of the whole official correspondence of Jacopo Giraldi, Tuscan envoy in London from 1700 to the peace of Utrecht. In the former of these instances the Duke of Sutherland, and in the latter Lord John Russell, must especially be thanked for assuring our possession of important aids to the historian; but it may be not unfair to a good scholar who works quietly, to say that in each case here mentioned it was Mr. Stuart, studying archives at Florence, who first took thought on behalf of England, and sent to the right persons at home the information and suggestion upon which they acted for the public good. This gentleman's friendship with the Florence archivists was very serviceable throughout the negotiations to which his suggestions gave occasion, and we believe it was he who managed that the forty thousand papers of the Marquis Gualterio should be delivered to us, not as they were held by their possessor in a vast unsorted heap, but chronologically arranged by the Chevalier Mossè. To a gentleman who has insured for us the obtaining of so many diplomatic illustrations of English history from the Italian archives we break no just reserve in offering, on the part of the public, thankful acknowledgement of his good service."

A Permissive Maine Law.—The temperance question in England has entered upon a new phase. Some of its friends, last week, instituted a metropolitan movement for a permissive Maine law, allowing the inhabitants of any district to prohibit the common sale of intoxicating liquors where the votes of two-thirds are given in the affirmative. It is proposed to ascertain the opinions of householders and lodgers by an organized canvass. This plan has been carried out with much perseverance and success at Manchester, as was shown by the resolution carried at the late reform-meeting in favor of Maine-law legislation as the best security against drunkenness at elections, and by the fact that in three of the wards in Manchester 6,711 rate-payers voted for the permissive bill, 648 against it, and 1,572 were neutral. We have no doubt that this movement will do something to strengthen the public feeling against intemperance. But the question occurs, Can the habits of the population be so quickly changed by a mere act of the Legislature? That the virtue of temperance is held in greater estimation than formerly, we have evidence in the remarkable success that has attended the erection of public fountains in our large towns. In this case the gain is sure—not like a Maine law, liable to be reversed, but the sign of a wholesome change in the tastes of the population.—*Nonconformist.*

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$500,000
TIMO. C. ALLIS, Sec'y. H. HUNTINGTON, Pres't.
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☞ Losses promptly adjusted by the Agent here, and paid in money current in this city.
For Insurance against loss by Fire on most kinds of property, apply to the subscriber, who is duly authorized to receive proposals and issue policies.
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521-533

British Commercial Life Insurance Co.
LONDON AND AMERICA.
Capital with Accumulations.....$5,500,000.
This Company has been Thirty-eight years in successful operation and its stability is undoubted.
No extra charge for crossing the Atlantic.
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This Company continues to Insure Buildings, Merchandise, Ships in Port and Cargoes, Household Furniture and Personal Property generally, against loss or damage by Fire, on favorable terms. Losses equitably adjusted and promptly paid.
Capital Stock (all paid).....$500,000
Surplus, over.....300,000
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Metropolitan
FIRE INSURANCE COMPANY.
Cash Capital, $300,000.
OFFICE, NO. 108 BROADWAY,
OPPOSITE THE BOWERY, NEW YORK.
This Company, having a cash capital exceeded by those of one of three other city companies, continues to insure buildings, and all kinds of personal property, and ships in port and their cargoes, against loss or damage by fire, on terms as low as a due regard to the security of both insurers and insured will warrant.
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STUYVESANT FIRE INSURANCE COMPANY,
NO. 191 BOWERY.
South-east corner of Bowery and Broome street.
BRANCH OFFICE, No. 4 Broad St.
Having a CASH CAPITAL and AMPLE SURPLUS, securely invested in Bonds and Mortgages, will insure all descriptions of property against loss by fire, at the lowest current rates.
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EXCELSIOR
FIRE INSURANCE COMPANY.
CAPITAL and ASSETS.....$270,000.
OFFICE, No. 6 BROAD STREET, NEW YORK.
Insure against loss and damage by fire, all kinds of property, including RENTS and LEASES.
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THE MUTUAL BENEFIT LIFE INS. CO.
AGENCY NO. 11 WALL ST.
Assets, August 1st, 1858.....$2,877,534
Dividends Paid.....1,078,950
Losses Paid.....1,834,750
THIS COMPANY OFFERS ADVANTAGES UNsurpassed by any other; among which are *annual dividends, redemption of dividends in cash*, loans of one-half of the annual premium on life policies.
By the Report of the Controller of this state, it shows a larger per cent. of assets for its liabilities than any other company.
Prospectuses and all necessary papers furnished (without charge) upon application to the undersigned agents in New York.
ROBT. L. PATTERSON, Pres't.
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516-547

MISCELLANEOUS.

SINGER'S SEWING MACHINES.
FIFTY DOLLARS!
HAVING COMPLETED AND OCCUPIED OUR great Fire-Proof Manufactory—the most perfect machine shop in the world—we have signalized the event by producing a new FAMILY SEWING MACHINE, containing the latest improvements, at the very low price of
FIFTY DOLLARS!
This great reduction will leave the public without inducement or excuse for buying any of the inferior machines which infringe our patents. Competition will henceforth become impossible. A very large reduction has been made in the prices of all of
SINGER'S STANDARD MACHINES
for manufacturing purposes, which are well known to be without any successful rival in the market. Much has recently been published in regard to various stitches made by sewing machines. We will take it for granted that all the world knows the fact, that Singer's Machines make the best stitch ever invented, and do it in the best style.
☞ Send for a copy of I. M. SINGER & CO.'S GAZETTE, which contains full information about prices, sizes, etc., of sewing machines, and will *be supplied gratis.*
I. M. SINGER & CO.,
516-540 458 Broadway, New York.

BRADDOCK'S PULMONARY COUGH MIXture.—This excellent Medicine, for the cure of Colds, Coughs, Croup, and general Pulmonary Complaints, is truly a great blessing to the public. It is pleasant to take, efficient in action, and leaves no bad result. About 3,000 bottles have been retailed the past season in the city of Hartford, Ct. It is of recent date, and is now for the first time publicly offered to the citizens of New York.
Try it, good people, and give it to your children, who will take it readily for Colds or Croup. Sold wholesale by F. C. WELLS & CO., No. 115 Franklin street, and at retail by the Druggists. Prepared and sold at Hartford, Ct., by JOHN BRADDOCK, Druggist and Apothecary. 517-529

WILLIAM N. GROVER, ATTORNEY AT LAW, St. Louis, Missouri.—Will practice only in the Civil Courts of Record which sit in St. Louis, and devote his time chiefly to the commercial branches of the law. Claims for collection, and other business from abroad, will receive prompt and careful attention. Satisfactory references will be furnished to those desiring them. Office No. 40 South side of Chestnut street, between Second and Third streets. 523-536*

THE
"Old Dominion"
COFFEE POT
AND
Tea Pot,
Being based, as Dr. Hall, of the Journal of Health, says, "on science and common sense," are rapidly coming into use, and destined soon to supercede all others.
ARTHUR, BURNHAM, & GILROY,
117 & 119 S. Tenth St., Philadelphia,
Sole Manufacturers under the Patent.
☞ For sale by Dealers in Housekeeping Articles, and Storekeepers generally.
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WATCHES AND JEWELRY.

REMOVAL.

GEORGE C. ALLEN,
IN BUSINESS IN WALL STREET FOR THE PAST TWENTY-TWO YEARS, has removed to
NO. 415 BROADWAY,
One door below Canal street, where he has just opened a New Stock of
Watches and Jewelry
OF ENTIRELY
NEW AND BEAUTIFUL STYLES;
ALSO,
SILVER AND PLATED WARE.
He is constantly receiving the latest styles of Watches and Jewelry by every Steamer direct from the manufacturers in Europe.
Watches cleaned and repaired in the best manner by the finest London and Geneva workmen.
GEORGE C. ALLEN, Importer of Watches and Jewelry and Manufacturer of Jewelry, Watch-Cases, and Silver Ware, Wholesale and Retail, 415 Broadway, one door below Canal street, New York. 521-533

Alfred Munroe & Co.,
MEN'S & BOYS' CLOTHING,
441 BROADWAY.
525-528

LADIES' GYMNASIUM
AT NOS. 27 AND 29 HALSEY BUILDING.
For further information inquire at the rooms on and after Monday, Jan. 24, from 10 to 12 A.M., and from 3 to 5 P.M.
REFERENCES.

Rev. H. W. Beecher,	Rev. R. W. Clark,
Rev. R. S. Storrs, D.D.,	Prof. A. Gray,
A. Critt

Editors' Book Table.

THE NEW AMERICAN CYCLOPÆDIA: a popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. 4. New York: D. Appleton & Co. 1858.

This strikes us, after a somewhat extensive and careful examination, as altogether the best of the four volumes of this important work thus far issued. The articles are in better proportion than in the earlier volumes. We observe no important defects, in the way of the omission of subjects which had a just claim to be treated. The information conveyed through the densely-printed columns is recent, abundant, and is presented in a compact, vigorous, as well as generally an admirably lucid expression. And the spirit of the volume, as shown in certain test-articles, like those on Brownson, Chalmers, Calvin, Channing, on J. C. Calhoun in the field of recent politics, or on Byron, Calderon, Camoëns, on the field of European poetry, is a spirit at once discriminating and liberal, generous and faithful. The articles on Burials, Bird-calls, Calisthenics, Caoutchouc, and a multitude of other subjects which have hitherto wanted a proper and sufficient treatment in manuals generally accessible, are fine examples of success in the art of imparting much knowledge through a style at once dense and fluent, instructive and beguiling. And if the editors—having acquired, perhaps, by practice greater facility and dexterity in the accomplishment of their difficult work, or having been able to call to their assistance more thorough and accomplished auxiliary writers—are able to keep the succeeding volumes up to the general level of this, they will fulfill an office highly honorable to American Literature, and widely useful to the American people.

The relations of such a work to the real education and culture of our reading population, from Cape Cod to California, for twenty years to come, —to which we briefly adverted some months since, in our notice of the first of these serial volumes, —open still more widely and brightly before us as the successive volumes follow each other from the untiring press. Mediately or immediately the facts, reasonings, views of character, views of history here presented, are to do very much to constitute the knowledge and to mould the character of this and the next generation of our people Through professors, lecturers, editors, preachers, school-teachers, politicians, the contents of these volumes will be certainly, steadily, copiously distributed, all over the expanse of our Confederacy, and sifted into the thoughts of the people; and the impressions thus put upon even our national character and career, will be permanent, reproductive, as well as in extent and amount incalculable. These relations of the work impose high responsibilities on those who prepare, and above all on those who edit it; and they make the usually high character of the volumes a proper matter for grateful and emphatic recognition.

THE LIFE AND TIMES OF SIR PHILIP SIDNEY. Boston: Ticknor & Fields.

"Sir Philip Sidney the Gentleman" is the title of a very pleasant lecture by one of the favorites of the Lyceum. But to embrace such a character as that of Philip Sidney, one must expand the title of "gentleman" to include all natural capacities and graces, all genial culture and befitting accomplishments, all worthy principles and ennobling deeds, and the higher virtues and graces of the Christian. Indeed, however one may expand its signification, the very use of term gentleman as descriptive and inclusive of the character of Sidney seems to detract from the fame of him whom our anonymous biographer describes as "one whose name is a synonym for every manly virtue, and whose example, surpassing the standard of the age which it adorned, remains still brilliant when centuries have passed away." Sidney's own impassioned address to his Stella may with a nobler meaning be applied to himself:

> "And not content to be Perfection's heir
> Thyself, dost strive all minds that way to move,
> Who mark in thee what is in thee most fair.
> So while thy beauty draws the heart to love
> As fast thy virtue bends that love to good."

To an uncommon beauty and grace of person, the highest refinement of address, and the most generous culture of the Muses and the Arts, were added in Sidney a high-toned patriotism, a breadth of observation, a soldier's valor, and that higher courage for the truth which makes even death preferable to dishonor, an immaculate pureness of morals, and the meek and reverential yet sublime faith and hope of the Christian. Faithful to his Queen he was more loyal to his Savior; and he did not hesitate to address to the vain, capricious, and willful Elizabeth his respectful but eloquent and decided remonstrance against the marriage proposals of the Duke of Anjou, with whom she was infatuated at the age of forty-six. "Philip Sidney never flinched from duty, and, not even by silence, was traitor to the truth."

The untimely death of this most noble man—poet, scholar, knight, courtier, statesman, Christian—was marked by a deed of heroism which lives in the annals of war, and by a higher deed of love which lives in the annals of charity. Borne bleeding from the field of Zutphen where he had so proved his courage for the Protestant cause, parched with thirst and exhausted with pain, he craved a cup of water, which with much difficulty was procured; but as he raised it to his lips, he caught the eye of a dying soldier looking wistfully upon him, and without wetting his own lips he gave the cup to *him*, saying 'Thy necessity is greater then mine.'

This serene and noble life is worthily embalmed in this volume; and not Sidney alone, but the times in which he lived, made to pass vividly before us. Occasionally the style is a little too stately and *intense for the subject*; but the book will take high rank as a biography, while it will fulfill a mission of love and counsel to the young men of this degenerate age.

The volume is beautifully printed on colored paper, and is embellished with a portrait of Sidney, and a view of Pennshurst Castle, whose praises rare Ben Jonson has so ardently celebrated.

THE CONGREGATIONAL YEAR-BOOK FOR 1859.—The punctual and indefatigable Secretary of the American Congregational Union has achieved a success in the statistical department of his labors which a year ago we should have pronounced impossible. From the chaos of yearly returns he has evoked the form of a Statistical Table, and has filled this with more ample figures than have ever before been rendered. All omissions and imperfections must be charged exclusively to those registrars of local or general associations who have been negligent or imperfect in their returns. If the simple rules suggested by the Secretary shall be followed, we may look next year for perfect tables. As it is, however, the results for the year are highly encouraging.

The number added to the churches is reportedat 12,560 on profession of their faith; 7,441 by letter; but the addition to churches not reported would swell both these lists 30 per cent. The total membership is stated at 238,624. Allowing for defective returns, it is said that "Our total of Congregational churches, coming within the embrace of the American Congregational Union, which are reported as *existing*, is twenty-eight hundred and fifty-two—and the full reported membership would exceed a quarter of a million."

Beside the list of ministers and the statistics of the churches, so valuable for reference, the Year-Book contains the masterly address of Rev. Mr. Kitchell delivered at the last anniversary of the Union, an able and instructive article on Councils, by Rev. Mr. Quint, an obituary roll of Congregational ministers deceased during the year, a very full record of revivals, and many other matters of interest to the churches. Every Congregationalist who would be well informed of affairs in his own denomination, should read attentively the Year-Book. It is for sale at the office of the American Congregational Union, 340 Broadway.

Pictures.—We have two beautiful pictures on hand this week. The first is a splendid line engraving of the Christian soldier and hero of India—General Sir Henry Havelock, whose worth has been honored, and whose loss has been lamented as sincerely in the United States as in his own country. It is the finest of the annual engravings with which the publishers and proprietors of *The Albion* signalize their liberality to their subscribers every returning New Year's day. And the subject is as felicitously germane to the grand idea of that newspaper, of international peace through international familiarity of acquaintance, as its preceding selections have been—Washington, Franklin, Sir Walter Scott, Queen Victoria, Niagara Falls, Florence Nightingale, and Dr Kane.

The other is a lithograph from a beautiful picture of Whittier's Maud Muller, conceived at the moment of the parting of the Judge and Maud—when

> "Maud Muller looked and sighed! Ah me;
> That I the Judge's bride might be!"

and

> "The Judge looked back as he climbed the hill
> And saw Maud Muller standing still."

The lithography is in the best Boston style, by Oakley, and the print is published by M. O. Hall, Newburyport, who will send the picture and poem by mail for $1 50.

TESTIMONIAL TO DR. CHEEVER.

A VERY interesting and gratifying scene occurred on Monday evening last at the monthly congregational gathering of the Church of the Puritans. Notwithstanding the coldness of the night, a large company composed of members of the congregation and invited guests assembled at the house of Dexter Fairbanks, Esq., in West Fourteenth street, to meet Dr. Cheever, and to surprise him with a substantial New Year's testimonial of their regard. At a signal from the host, Mr. T. S. Berry was called to the chair, and Benj. K. Phelps, Esq., in behalf of the company, addressed Dr. Cheever in a very neat and pertinent speech, alluding to his fidelity alike to the sins of his people and the sins of the nation, and requested him to accept as a token of the esteem of numerous friends a purse of ONE THOUSAND DOLLARS.

Dr. Cheever responded to Mr. Phelps's address with a brief emphatic expression of heartfelt thanks for this most valued manifestation of continued confidence and love on the part of his people. He was sure that their noble gift would be accompanied by their prayers to God for his grace and blessing in the use of it. He could not attempt to give utterance to his feelings otherwise than in the beautiful language of the Apostle on the occasion of a similar bounty; closing with which, he would call upon his friend and brother, Rev. Dr. Thompson, after a few remarks, to express their united gratitude at the throne of grace. "For he which soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work, being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. Thanks be unto God for his unspeakable gift."

Dr. Thompson being called upon spoke as follows:

About eight years since a commercial journal of this city advised the churches to "get rid of preachers of treason and rebellion by *starving them out*." It pointed particularly at four ministers who had openly taken ground against the Fugitive Slave Law as an inhuman statute. Let us see how the starvation policy has succeeded. Last week occurred the annual renting of pews in *Plymouth* church, whose pastor was one of the denounced revolutionists and traitors. The round rental of his pews for the current year was $25,000;—there is starvation for you. Since the journal aforesaid sounded its alarm, the Church of the *Pilgrims*, Brooklyn, whose pastor was named in the category, has paid off the whole of its original debt, and just before New Year, at the suggestion of its pastor, paid off a second debt of $17,000 contracted for repairing and beautifying the edifice. When last I saw the pastor of that church he appeared to be in comfortable health. Of the *Tabernacle* church it becomes me to speak with modesty. I will only say that in the fourteen years of my pastorate, I have never seen the church and congregation more compact, harmonious, hearty, vigorous, earnest, hopeful, promising than they are to-day;—besides always paying their minister's salary promptly, they recently gave him a bag of this same yellow provender to keep him from starvation. And now you have entered into a conspiracy to give further aid and comfort to this prince of all treason! Somehow the breed of preachers who testify against the sins of the people is hard to kill. They *won't* starve. Our brother here is a living witness. If you cut off all the corn and wine of the land, and empty or seal up the flesh-pots of Egypt, some widow will open her unfailing cruse, her replenished meal, and give sustenance to the prophet of the Lord. Or if he is driven to hide himself in the caves of the brook Cherith, the ravens bring him daily bread. The Lord will keep alive whom he would use for his service, and he *will* use whoever serves him with the whole heart, and delivers all his truth.

I congratulate you, my brother, upon this hour o favor and rejoicing, and this manifestation of esteem and affection. You have had trials, and you know how sweet it is in adversity to find sympathy and friendship. But it is even more pleasant to enjoy prosperity without provoking *envy*; and I am sure no one will envy you the favor of this evening, but all your brethren will rejoice that this munificent gift has come into your hands. I say this not only of those most nearly allied to you in the ministry, but of others who honor you in the Master's work. I have a special message to you from one whom we all esteem and love—who having trained a son to be bold and manly for the truth, himself caught the mantle of that dying son, and is now twice bold and earnest in his own work;—I have just parted from him, and when I told him of my errand here, he said, "*Tell Dr. Cheever that Dr. Tyng is just as glad of it as if he had received the thousand dollars himself.* Dr. Cheever is one of the few men who stand up to their convictions; he has had more kicks than coppers for it; I am glad that he is to have the coppers too"

But do not imagine, my worthy brother, that this gift betokens exemption from trial. These anomalous temptations of riches coming suddenly across the lowly path of a minister, may prove a severe ordeal! You may find it harder to carry that bag of gold than you would to march to the stake—at least in some moods in which I have seen you.

Besides, I see danger looming in our path. The Chairman has hinted at the salvation of the Union through your instrumentality. Now the highest Federal authority has assured us, in his message and his Pittsburg letter, that the present dangers of the Union are two; viz *agitation* upon the subject of slavery, and *bribery* and corruption in public men. And since we here see the agitator accepting the bribe, both evils joined in one, I shall expect when I wake tomorrow morning to see the Union, if not the frost, dissolved.

I am relieved, however, on one point. That most *veracious* N. Y correspondent who peddles scraps of falsehood and slander to a Boston journal, has announced that you have resigned your charge. It seems, however, that you are only called upon to *be* resigned to this new and peculiar dispensation of Providence which meets you with the opening year. May his blessing attend and crown the gift; and let us look to him with reverence, gratitude, and love.

American Spool Cotton.—The Willimantic Linen Company, near Hartford, Connecticut, produce a spool cotton, which is known to the trade by their name, so strong in its fabric, so smooth in its use, and so elegant in its finish, that for many purposes it supplies the place of silk; while manufacturers and needlewomen alike prefer it to the best English varieties. Large sales of this cotton are made in our own city, and it is a favorite with Western buyers.

Prussia.—Romanists and Ritualists.—In characterizing the defeated Court party the Eng. Cor. said, that, in their antagonism to Rationalism and Infidelity, and in their intense and self-sufficient Churchism, they had swung over to *Ritualism* and Romanism,—a striking modern process not confined to Prussia By an error of the press, *Independent*, Nov. 18th, Rationalism was substituted for Ritualism.

Prof. Hitchell's Lectures.—The eloquent astronomer of Cincinnati is about to deliver a course of lectures at the Academy of Music, by request of a large number of our leading citizens, the object being to raise a fund toward the building of an observatory in this city. The lectures will be brilliant, and the object is commendable, but we hope those who are forward in the enterprise will remember Albany and its Dudley Observatory, and keep out of the Coast Survey.

THE LATEST NEWS.

Laborers Returned from Cuba.—A vessel arrived here on Saturday, from St. Jago de Cuba, bringing thirty-two Americans, who had gone to Cuba to labor on a new railroad. They were engaged in this city, but on arrival the party employing them broke the engagement, charged exorbitant prices for board and supplies, and their uneasiness gave rise to the rumors which we heard lately about American revolutionists. The police compelled them to leave the island. A handful of laborers were sufficient to frighten that poor Government out of its wits. The men intend to bring a suit against the railroad company, which has its quarters here.

The New Kansas War.—We get but little additional intelligence, and that not entirely authentic, respecting the disturbances in Kansas. It seems that the cause of the outrage was the violation by the proslavery men of the Denver compromise, that bygones should be bygones; and that no man should be troubled for his participation in the extinct civil war.

The imprisonment of a free-state man at Fort Scott furnished the provocation to Montgomery and his men, whose proceedings have been recorded, doubtless, with some exaggeration.

The Gold from Pike's Peak.—A letter from the Director of the Mint states the fineness of the gold deposited there as the product of the Pike's Peak region, at nine hundred and sixty-eight thousandths, value $20 61 per ounce Troy. A previous assay of another parcel gave a fineness of nine hundred and sixty-four thousandths.

A Base Scoundrel.—At the late railroad accident in Georgia, of which Mr. Ely of this city was a victim, with about twenty others, one of the passengers who escaped lost his wife and two children. In addition, all his money, about $700, was in a belt around his wife's person, and with it carried down the swollen stream. Next day the torrent subsided, and the friends of the lady, on behold the dress of the lady referred to had been torn open and the money taken from the belt. Some foot tracks in the mud were followed out, and traced up till they led to one of the rescued passengers, and who was present when his fellow-passenger told the story of his loss. He was immediately taken in hand, searched, and the entire amount found upon his person. The wretch is now in Columbus jail, awaiting his trial for the diabolical act.

The Cold Term.—The present cold term commenced here in the night of Friday—Saturday last, about midnight. It was immediately preceded by rain, and commenced with snow; at 11 A.M. and 12 M to-day the temperature, by thermometers exposed to the North wind, in nine degrees below zero—the lowest temperature recorded here during a period of seventy years. The most intense cold thus far in the term was at mid day 2 below.

E. MERIAN.

Brooklyn Hights, N. Y., Jan. 10th.

New Canal Board.—The addition of the new members of the Board, Lieutenant-Governor Campbell and Canal Commissioner Gardner, both Republicans, leave the political division the same as last year—six Democrats to three Republicans.

A State Mansion.—*The Boston Courier* suggests the purchase of the Hancock mansion, on Beacon street, for the purpose of making it the town residence of the Governor of the Commonwealth. *The Transcript* prefers to have it made a state museum of antiquities.

Burns' Festival.—The centennial anniversary of the birthday of Robert Burns, January 24th, is to be adequately celebrated in New York. An oration is to be delivered at the Cooper Institute by Rev. Henry Ward Beecher, and a festival dinner to be given at the Astor House, over which Mr. William Cullen Bryant will preside as Honorary Chairman.

Skating in the Central Park.—Those who wish to enjoy the exhilarating spectacle of five or six thousand persons of both sexes flying over the glassy surface of a frozen lake, dressed in picturesque costumes, and shouting merrily in the clear air, should make haste to visit the fine skating pond in our great Central Park.

City Mortality.—The number of deaths in the city during last week was 391; a decrease of 9 from the mortality of the week previous, and 4 more than the corresponding week of 1858. Of the whole number, 216 were of ten years and under, and 68 inmates of the public institutions. The principal causes of death were consumption and diseases of the lungs. The nativity table gives 266 natives of the United States, 72 of Ireland, 20 of Germany, 10 of England, 3 of Scotland, 3 of France, and the balance of various foreign countries.

The Border-Ruffian War.—A bill has been introduced into the Legislature of Missouri, authorizing the Governor to call out a sufficient force to protect persons and property against the invasion of Montgomery and Brown, and appropriating $30,000 to defray the expense.

Senators Re-elected.—On Tuesday, Hon. William Pitt Fessenden was re-elected to the U. S Senate for six years, by the Legislature of Maine, having 93 votes in the House to 42 for Smart, and 29 in the Senate to 0 for Smart.

In Massachusetts, Hon. Henry Wilson was re elected;—the vote in the Senate being 35 for Wilson, 3 for Gov Boutwell, and 1 for Edward Everett, and 1 for Caleb Cushing.

CONGRESSIONAL RECORD.

JAN. 4TH.—Congress reassembled on Tuesday after their holidays, but not very eager for business.

IN SENATE.—The Senate spent the most of their first day in the formality of taking leave of the old Senate Chamber and entering the new and magnificent hall.

On Monday, 10th, Senator Douglas took his seat. There was some applause in the gallery.

The French Spoliation bill was taken up and passed, by a vote of 26 to 20.

After a protracted discussion it was resolved to admit to the floor only Representatives and the Clerk of the House. Foreign Ministers, Heads of Departments, Supreme Judges, ex-Presidents, ex-Vice-Presidents, and ex Senators.

Mr. Slidell introduced a bill placing thirty millions of dollars at the President's disposal for the purchase of Cuba!

Mr. Mason (Va.) from the Committee on Foreign Affairs, reported a bill authorizing the President to use the land and naval forces of the United States at discretion—giving him, in fact, power to make war at pleasure in face of the constitution.

HOUSE OF REPRESENTATIVES.—On Thursday, January 6th, a bill was passed to organize the new territory of Colona, to be taken principally from Kansas, including the newly discovered Pike's Peak gold diggings. A spirited, and at times rather caustic debate occurred on the Indian Appropriation bill, Mr. Giddings and Mr. Bryan of Texas sustaining the principal parts.

Tuesday, Mr. Harris (Md.) asked, but failed to obtain, leave to offer a joint resolution requesting the President to interfere in the Mortara case.

A substitute for the report of the Committee of Foreign Affairs, tendering thanks to Com. Paulding and his officers, was adopted by 93 against 85, and then laid on the table by four majority.

The Naval Appropriation bill was debated, with an effort to suppress some flagrant abuses.

In the House, Mr. Stephens asked unanimous consent to report the Oregon Admission bill, but Mr. Morgan of N. Y. preferred to proceed in the regular order of business.

Mr Stephens said that as he could not report the Oregon bill, except when the committees are regularly called, he should object to all other business out of order. Two Senators and a Representative have been elected from Oregon, and a sovereign state is now denied its right of equality.

The House resumed the consideration of the motion to refer the naval appropriation bill to the committee on naval affairs.

Mr. Sherman of Ohio thought it strange that a proposition to refer the naval bill to the naval committee should meet with so much opposition.

NEW YORK CATTLE MARKET.

Reported every Wednesday expressly for THE INDEPENDENT *by an experienced Reporter, embracing Beeves, Cows, Sheep and Lambs, Veals, and Swine, at all the city market-places.*

WEDNESDAY, Jan. 12, 1859.

TOTAL RECEIPTS OF CATTLE OF ALL KINDS FOR THE WEEK.

	Beeves.	Cows.	Veals.	Sheep and Lambs.	Swine.
At Allerton's	2,825	40	281	1,489	....
At Browning's	30	10	25	1,510	....
At O Brien's	25	48	51	808	....
At Chamberlain's	78	82	101	3,491	....
Total	2,958	196	459	7,298	8,091
Total previous week	2,538	138	344	5,295	6,209
Increase on last week	420	58	86	2,003	2,090
Decrease					
Average ₩ week, 1857	3,190	247	488	8,533	5,537
Average ₩ week, 1856	2,597	237	328	8,886	6,650
Average ₩ week, 1855	2,565	237	928	12,382	6,117
Average ₩ week, 1854	3 257	252	1,315	10,682	4,352

Number on sale to-day at Allerton's of Beef Cattle..... 2,745
Number last Wednesday, " 2,316
Sold to Butchers at Bergen, New Jersey..... 650

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Premium quality	None.	None.
Best quality	10 @10½	10 @11
Medium quality	9 @ 9¾	9 @ 9¾
Inferior	7 @ 8½	7 @ 8½
General selling prices	8 @ 9¾	8 @ 9¾
Average of all sales about	8½	8½@ 9

BEEVES FROM DIFFERENT STATES.

A. M. Allerton & Co., proprietors of the Washington Drove-Yards, Forty fourth street, report the cattle in market from the following states:

New York	1,315
In Iowa	125
Kentucky	207
Michigan	83
Virginia	61
New Jersey	42
Ohio	583
Illinois	309
Canada	42
Connecticut	61

STOCK BY RAILROADS, ETC.

Conveyance.	Beeves.	Milch Cows.	Veal's.	Sheep & Lambs.	Swine.
Harlem Railroad	593	49	281	1,489	....
Hudson River Railroad	1,141	....	....	....	....
Erie Railroad	810	....	....	....	....
On Foot	75	....	....	....	....

REMARKS ON BEEF CATTLE.

There was more activity at Allerton's this morning for Beef Cattle. Prices have improved for the better grades. The quality shows some improvement over last week's supply, and includes some very fine Beeves, which sold at from 10@11c. The latter price is an extreme one, and was only for a few extra. Common grades are dull and no better. Sales at 7@8¾c.

MILCH COWS.

The trade is moderate, mainly to milkmen. Sales at $25@$65 as to quality. Stock ample.

VEAL CALVES.

A good demand prevails. Sales at 6@7c. as to quality.

SHEEP AND LAMBS.

An advance of 25c. per head has been obtained. The stock is larger, the demand good. Sales at $3@$7 per head.

SWINE.

Prime grades are scarce. Sales at 5¾@6¾c. gross, and 7¾@8c. dressed.

WESTERN YARDS.

By Erie Railroad	750
" Hudson Railroad	2,839
Total	3,589
Grand total	8,090

QUOTATIONS OF HOGS.

Dressed, heavy, are scarce, at 7¾@8c. Soft, small Hogs are dull, at 7@7¾c. dressed.

Report of Hogs received at Hudson River Drove-Yards, foot of Thirty-seventh street, North River, for week ending Jan. 12, 1859:

By New York and Erie Railroad		3,018
" " "	via Bergen	1,417
" Hudson River Railroad		1,338
" Harlem and Amboy Railroad		88
Remaining from last report		1,188
Total		7,049
Of which were sent to Forieth-street yards		193
Sold		4,638
Left over, unsold		3,168
Total		7,999
Actual receipts for the week from all sources		6,811

REVIEW OF THE MARKET—Jan. 12.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—The demand has been good for the inspection of 1859, at steady prices. Sales of Pots at $5 62½c, and Pearls at $3 00.

COFFEE.—Rio has been rather quiet, owing to the light stock, but better prices have been obtained for lots sold since our last review. West India qualities are also selling at improved rates. The sales of the week are about 400 bags Rio, at 9¾@12c. for Ordinary to Prime; 684 do. Maracaibo, at 11¾@12c.; 100 Laguayra, at 12c.; 100 Porto Rico, at 12¾c; 125 mats and 250 bags Java, at 14¾c., 4 mos.; 150 bags St. Domingo, at 9@9¾c.; 182 Stained do, at 8¾@8¾c; and 40 Stained Gonalves at 9¾c. cash. The stock of Rio and Santos Coffee on the 11th of January was 524 bags. Total bags and mats of all kinds, 9,556. The receipts of Rio for the year were 297,500 bags; of Santos, 35,450. Sales for the same period, 394,905 bags Rio, and 39,099 Santos.

	Stock Jan. 11, 1858.	Receipts in 1858.	Sales in 1858.	Stock Jan 11, 1859.
Santos Coffee, bags	4,150	35,450	39,600	none
Rio "	98,486	297,500	394,905	1,141
	102,636	333,010	434,505	1,141

COTTON.—The demand has been moderate during the past week, the sales being chiefly to our spinners, with new and then a small lot for export. The sales for the week are 5,500 bales on the spot, and 2,000 bales in transita, closing dull and heavy at 11¾c. for Middling Uplands, and 12c. for do. Gulf. Our annexed quotations are rather above the market, and must be considered nominal:

NEW YORK CLASSIFICATION:

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	10¾	10¾	10¾	10¾
Middling	12	12	12¾	12¾
Middling Fair	12¾	12¾	13	13
Fair	....	....	....	....

Receipts at New Orleans from the various Districts, up to January 1st, for four years.

	Louisiana, Mississippi, and River.	N. Ala. and Tenn.	Arkansas.	Montgomery.	Total.
1859	704,000	159,000	45,000	2,000	910,000
1858	576,000	55,000	29,000	....	659,000
1857	649,000	130,000	31,000	9,000	822,000
1856	622,000	143,000	49,000	12,000	826,000

The following is a statement of the movement in cotton since the 1st September, as compared with the previous four years:

	1859.	1858.	1857.	1856.	1855.
Rec. at P'ts	1,930,000	1,500,000	1,450,000	1,620,000	978,000
Ex. to G. B	586,000	260,000	342,000	529,000	437,000
" France	263,000	131,000	155,000	189,000	103,600
" other F. P	155,000	93,000	105,000	134,000	103,000
Total Exports	1,004,000	484,000	602,000	852,000	643,000
Stk on hand	770,000	567,000	760,000	681,000	345,000

Of which during the past week, included in the above:

Rec. at P'ts	150,000	94,000	125,000	100,000	68,000
Ex. to G. B	48,000	26,000	30,000	29,000	18,000
" France	14,000	20,000	14,000	12,000	11,000
" other F. P	23,000	9,000	7,000	11,000	11,000
Total Exports	85,000	55,000	51,000	52,000	78,000

FLOUR AND MEAL.—The market for Western Canal Flour the past week has been active. A brisk local and lively export demand has prevailed, which has given holders a decided advantage, so that they have been able to secure a marked improvement of 20@30c. per bbl. on the low and medium grades. Choice brands have sold more readily at extreme rates. The arrivals have fallen off, which gives sellers the advantage, and with a stock considerably reduced the tendency is still upward at the close. The inquiry for the East has been limited, but toward the close a better demand prevailed, and this was quite general. The medium grades are the most sought after, and are really low as compared with good Wheat, and the latter is advancing rapidly. Unsound Flour is more saleable and has advanced materially, with a stock much reduced, and this description, or much of it, is found to have improved in quality somewhat with a change in the weather. Canadian Flour has improved with limited arrivals and a reduced stock. Southern Flour has been in brisk demand, and has advanced slightly notwithstanding the large arrivals. Much of the stock recently to hand was previously sold for the Pacific coast. The low grades have been the most saleable and are held higher. Rye Flour has ruled firm with a good demand. Corn Meal has not varied, and is quiet. Buckwheat Flour has improved with a good demand.

GRAIN.—The buoyancy and activity in our Flour market has excited a corresponding influence with holders of Wheat. The falling off in the arrivals, and the reduced stock of good, have induced a speculative demand. This has brought forward millers, and the competition between buyers has forced up prices 4@5c. per bushel, and at the close the tendency is upward. Spring Wheat has been in better request in part for distilling, and is now held higher. The current high prices at the West, and the excitement which prevails there, extend to this market, and are quite sure to increase. Prices at the close are unsettled. Rye has ruled very quiet, and is firmly held at 80@81c. for Northern. Barley has been in good demand, and is held with more firmness. Oats have improved, with an active demand and reduced stock. Corn has been in fair demand, and with light arrivals prices tend upward. The supply of Now is moderate. Old is in few hands, and is held higher at the close.

HOPS.—For prime qualities the demand continues good at 14@17c.; other descriptions are dull at 4@7c. for 1857's, and 8@13c. for 1858's.

PROVISIONS.—There has been but little excitement in our Pork market since this day week. The arrivals have not been large, and really good Mess is found to be comparatively scarce, hence the speculative feeling noticeable and the confidence evinced in higher prices during the spring months. There have been few sellers for the future, and anything offered for forward delivery at lower rates is quickly taken up. The fact is, the supply of heavy Pork in the country is limited; it is estimated by many to be fully thirty-five per cent. short of last year, and this is the basis of the last active speculative movement. Prime Mess has been in limited demand, at $15 25@$16. Beef has ruled firm but quiet; the arrivals have fallen off, and there is more steadiness. Prime Mess has attracted more attention and is firm. Beef Hams are very firm and in fair demand. Bacon is inactive; the current high prices forbid the execution of foreign orders. Cut Meats are more plenty and are lower. Dressed Hogs are less plenty and are firmer. Heavy corn fed are much wanted at 8c. Soft Hogs are not so much wanted, and are slow of sale. Butter has improved, with a more active demand. Cheese have sold freely to the trade, and are abundant at our quotations.

RICE.—The heavy receipts have depressed prices, and very little is doing at the close. Strictly prime would command $3 62½ per 100 lbs. Sales of 500 tcs. generally at $2 87½@$3 50, as to quality. A few at $3 62½@$3 75.

SPICES.—Nutmegs have been active at 52c.@53c., and Cassia at 22c.@26c. Pimento is higher. Sales at 6c.@6½c. Other kinds are dull.

SUGARS.—The market has not varied materially since last Wednesday—the unfavorable weather has restricted business. Refined are in good request—particularly Coffee grades, which are selling briskly. Sales of 250 hhds Cuba at 7@7¼c.; 10 hhds. Jamaica at 6¾c.; 100 Porto Rico at 7@7¼c.; 250 hhds. Demarara at 7c.; 1,500 hhds. New Orleans at 6¾@7¼c.; Brown and Yellow Havana at 7¼@8¼c.; Brown Havana for Canada at 6¾c. in bond, and Melado at 4¾c., 4 mos.

TEAS.—Moderate. Sales are making at full auction prices for both green and black.

TOBACCO.—For Segar Leaf there has prevailed a better inquiry at very steady prices. Manufactured is quiet. Sales of 53 hhds. Kentucky at 11@12c; 220 bales Havana at 28@33c.; 270 Yara on private terms; 200 cases Seed-leaf at 8@18c.; 100 do. Florida at 16@22c.

WOOL.—The demand is less animated, but the stock of Native Fleece and Pulled is quite small, and prices are firmly maintained. Sales of 100,000 lbs. Fleece at 45@65c. for common to fine, and 35,000 lbs. Pulled at 35@50c. Foreign is rather quiet, but very firm. Sales of 70 bales Washed Donskoi at 19¾@20c., six mos., 20 do. East India and 16 do Oporto on private terms.

PRICES CURRENT.

CORRECTED WEDNESDAY, Jan. 12.

Ashes—DUTY: 15 ₩ ct. ad val			
Pot, 1st sort.. 100 lb	5 62½	@	— —
Pearl, 1st sort.. 6 00	—	@	— —
Bark (Quercit'n)—DUTY: 5 ₩ ct. ad val.			
No. 1, ₩ ton at Phil.—	34	@	— —
Beeswax—DUTY: 15 ₩ ct. ad val.			
Am. Yel'w, ₩ 2—	33	@	34
Brend—DUTY: 15 ₩ ct. ad. val.			
Pilot..... ₩ lb—	—	@	3½
Fine Navy..... —	—	@	3
Navy..... —	—	@	2½
Crackers..... —	4½	@	5
Bristles—DUTY: 4 ₩ ct. ad. val.			
Amn. gray & wh.—	23	@	26
Candles—DUTY: 15 ₩ ct.			
Sperm, ₩ lb..... —	—	@	42
Do. pt. Kings'ds —	—	@	39
Do. do. J'd & My —	—	@	42
Adam'tine, City.—	21	@	23
Adam'tine, Stat.—	19	@	20
Coal—DUTY: 24 ₩ ct. ad. val.			
Liv. Orr'l ₩ ch'n	7 25	@	— —
Sidney..... —	—	@	— —
Pictou..... —	—	@	— —
Anth'e ₩ 2,000 lb	4 50	a	5 00
Cocoa—DUTY: 4 ₩ ct. ad. val.			
Maracaibo in bd. ₩ —	—	@	— —
Guayaquil in bd.—	11	@	11¾
Para, in bond... —	10¾	@	10¾
St. Dom'o, in bd.—	—	@	— —
Coffee—DUTY: 15 ₩ ct. ad. val			
Java, white, ₩ lb—	14	@	14¾
Dahia..... —	9	@	9¼
Brazil..... —	9¾	@	12
Laguayra..... —	11¾	@	12
Maracaibo..... —	11	@	13
St. Dom'o, cash —	9	@	9¼
Copper (KUPFER)—DUTY: —			
Bolts and Bruisers 15, Pig, Bar and Sheathing FREE.			
Sheath'g, new, ₩ lb—	—	@	26
Sheath'g old.....	21	@	22
Sheathy yellow...	20	@	21
Pig, Chile..... —	—	@	—
Bolts..... —	—	@	36
Domestic Goods—			
Shirtn. ¾ ₩ yd—	7	@	8
Shirt'gs, bid.....	7	@	8
Do. S. I. do.....	7	@	8
Sheetgs. 4-4.....	8¾	@	8¾
Sheetgs. 5-5.....	10½	@	10½
Do. bl. 4-4.....	7½	@	9
Do. bl. 5-4.....	nom.		
Calicoes, blue....	6¾	@	8¾
Calicoes, fancy....	6¾	@	10¾
Br. Drills.....	8¾	@	—
Kent. Jeans.....	12	@	27
Satinets.....	50	@	70
Checks, 4-4.....	nom.		
By New York and Erie Railroad			3,018
" " "	via Bergen		1,417
" Hudson River Railroad			1,338
" Harlem and Amboy Railroad			88
Remaining from last report			1,188
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